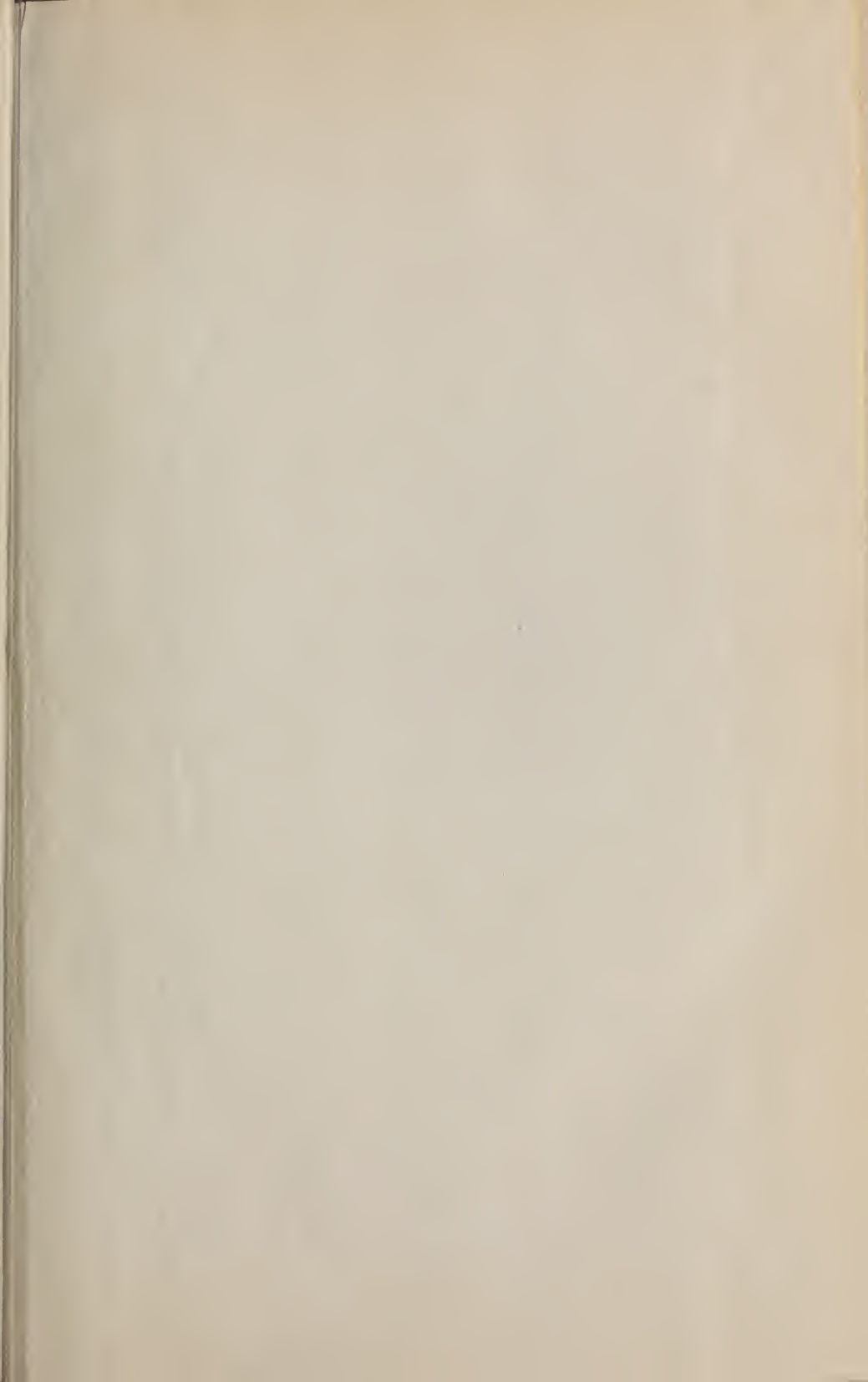


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THE

SPIRIT OF MISSIONS;

EDITED FOR

THE BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA,

*BY THE SECRETARIES AND GENERAL AGENTS OF THE TWO COMMITTEES,
AND OF THE FREEDMAN'S COMMISSION.*

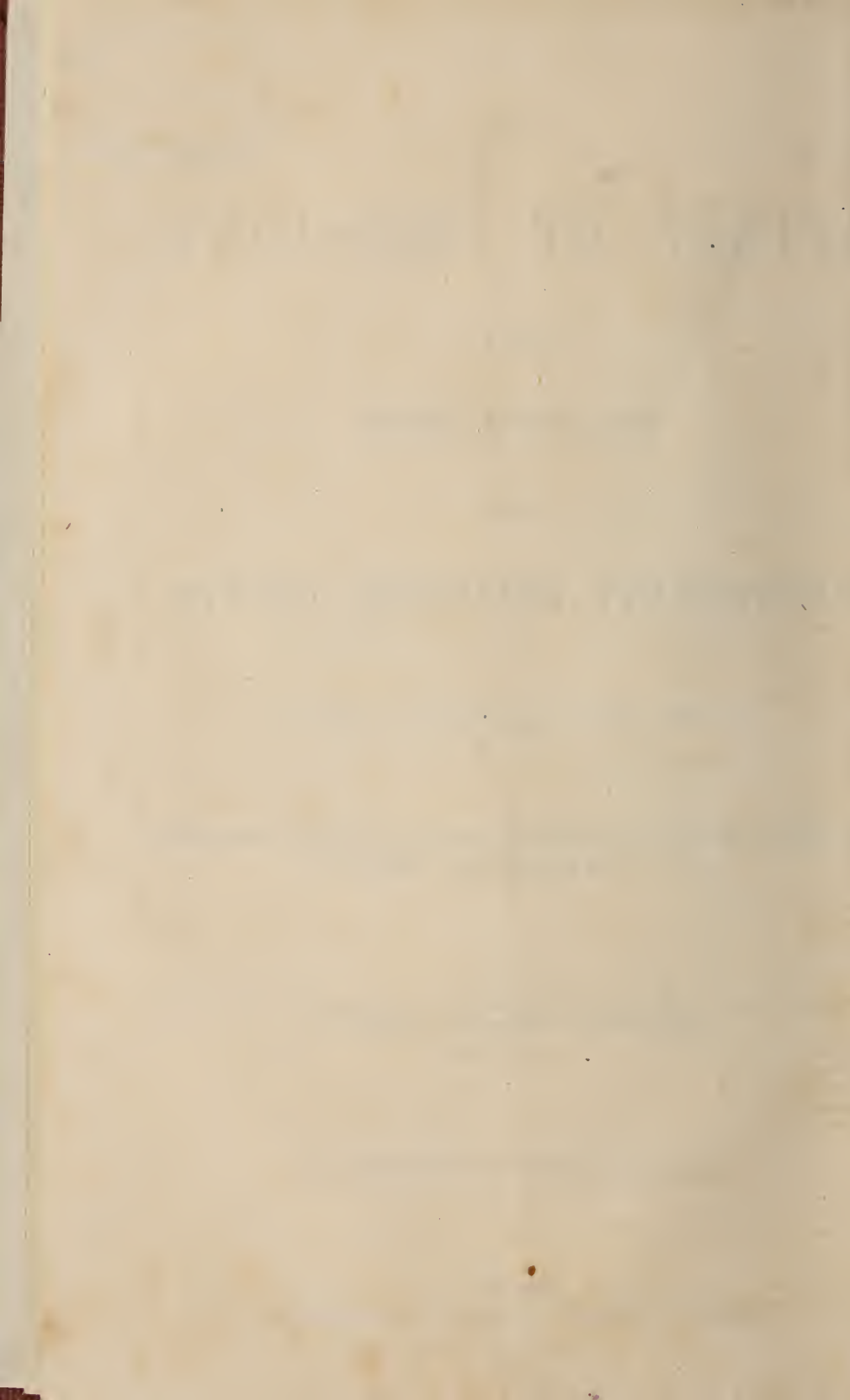
To the intent that now unto the principalities and powers in heavenly places, might be known by the Church
the manifold wisdom of God.—ST. PAUL TO THE EPHESIANS.

VOLUME XXXI., FOR MDCCCLXVI.

New York:

SANFORD, HARROUN & CO., 644 & 646 BROADWAY.

1866.



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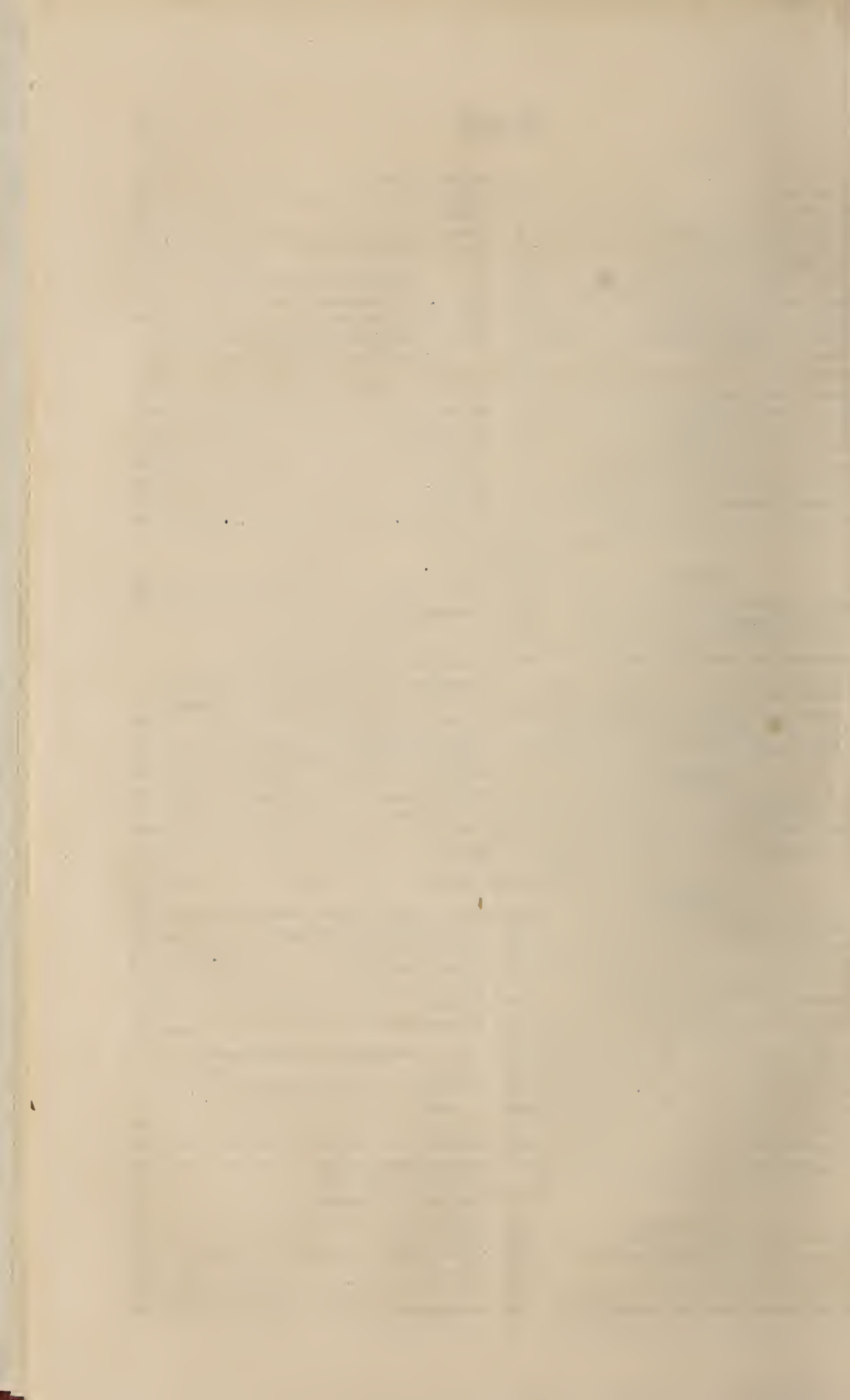
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DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

JANUARY, 1866.

COMMUNICATIONS.

WORKING AND GIVING.

The Book of Proverbs says, "The horse-leech hath two daughters, crying give, give," but is it scriptural for the Domestic and Foreign Missionary Committees, the two daughters of the Christian Church, to utter no other cry? Surely the Bride of Christ is bound to verify the saying of her Lord, that "It is more blessed to give than to receive;" and on the Missionary Board, as the Missionary Executive of the Church, rests this responsibility.

As givers are more numerous than receivers, and as very many of them are not communicants of the Church, it is most important that the present system of collecting money for missions should be so modified as to draw down on them the largest spiritual blessing.

Stimulants, when applied to man's body, must be increased in quantity or strength, to prevent a morbid condition of the system; and surely the effects of excitants to the soul, especially when applied in early youth, are still more to be dreaded.

There are very grave apprehensions that the Church is erring in that direction, for in many of the largest Sunday-schools, missionary contributions are drawn forth by rivalries between children, classes, and churches, culminating in a grand public exhibition of the giving or the begging qualities of each class.

Even adults, in their contributions, are becoming increasingly dependent upon the *stirring* appeal of an eloquent agent at his annual visit; the Parish Minister too often resting satisfied with a comparatively liberal collection, even if it is mainly given by two or three laymen.

The "Spirit of Missions" is providing a partial remedy, by the publication of much valuable information from the various missionary fields; but should it not also incite its readers to increase their personal service by showing them how they can work for Christ?

Missionary zeal may be excited in the breasts even of very young and irreligious persons, through the romance of missions in a heathen land, but it must be in no small degree sentimental, until both adults and children manifest an interest in the spiritual and temporal welfare of persons within their reach.

God's plan is that the mind and heart of man should first be exercised on the seen, and then, when their powers are increased by use, that they should be extended to the unseen.

Long before children can understand claims for help from a foreign field, they should be trained by parents and teachers to care for the suffering bodies and the neglected souls of persons who can be visited by them.

Such a training is especially needed by boys while their hearts are tender, that they may learn the Christian luxury of doing good before they begin to ape the vices and self-indulgences of parents or older companions.

Girls are usually expected to perform all the charities and acts of self-denial required in the family, and as their brothers are not called on to make any sacrifices, few men really enjoy giving money to be spent upon people from whom no return can be made. Working for Christ is the best preparation for generous giving; indeed, it is the natural desire of every renewed heart, for when salvation through Christ's atoning sacrifice is first realized and accepted, the human heart instinctively cries out, "Lord what wilt Thou have me to do?" The first gush of grateful love impels the heart to communicate its happiness to those within its reach, and giving money cannot then satisfy this spiritual impulse; and prayer, unless accompanied with personal efforts for the salvation of others, may be likened to a claim for God's blessing by one who is declining to perform a duty imposed on him by his Heavenly Father.

Personal service is not only the natural expression of gratitude, but it is also the soul's most nutritious aliment; and when almsgiving and ordinances are substituted for it, or when it is not allowed its free exercise in the direct action of heart upon heart, the spiritual growth of the Christian is usually dwarfed. Where gratitude is allowed its full exercise in personal efforts for the extension of Christ's kingdom, then the purse is most freely opened, and God's blessing is largely drawn down by fervent prayers for Missions.

It is cheering to the friends of Missions to see the increasing desire of the ministry to avail themselves of the services of all baptized persons, in extending Christianity to those who cannot be brought under the influence of public preaching.

It is to be hoped that the "Spirit of Missions" will indicate the ripe fields, and the modes by which persons of every age and condition can be induced to work for Christ in His Church.

Giving money is sometimes considered a substitute for working, but when persons learn the luxury of introducing sinners to their Saviour, their liberality in giving is always increased, and prayer becomes more specific and effectual.

II.

"THE HIGH CALLING OF GOD."

In the works of God we see both unity and variety. An infinite detail makes up a great and consistent whole, to the completeness and symmetry of which each separate part is necessary. "If the whole body were an eye, where were the hearing?" "If they were all one member, where were the body?" A like order and harmony are found in the kingdom of grace. It reveals "the manifold wisdom of God." His purpose fills, at one time, a smaller, and, again a larger circle; but these are always concentric. One great ultimate design embraces many particular ends, and subordinates all individual agencies; but these are invariably confluent with each other, and promote the same master purpose.

The ultimate design of the gospel in reference to the individual man is his final salvation. It makes to him a definite offer of eternal life, and adapts its whole efficacy to that end as fully as if nothing else were intended. But man is not an isolated being; he is one of a great brotherhood, having a common need and going to the same destiny. Religion is not a solitary and far less a selfish thing. Christian men have one Saviour, one hope, and a "like precious faith." A common life pervades "the household of God." Each is strengthened by the vigor of all; and the mutual action and reaction of individual life increase the aggregate power. While making his way to glory and to God, an earnest christian gives an impulse to all who are moving in the same direction. He scatters blessings in his path. His words and example impress and invite those who are living in unbelief and sin, they help and encourage those who are already in the christian life.

This is in accordance with the economy of redemption. "We are created in Christ Jesus unto good works." The distinguishing mercy of God has been shown to us in order to a life of exemplary, devoted, and useful piety. We are in the heavenly state, the Church, in order that we "should show forth the praises of Him who hath called us out of darkness into His marvellous light." No one can suppose that by "good works" St. Paul intends meritorious works, or those done to deserve and procure salvation as a due. "We are created in Christ Jesus unto good works." Grace is in order to godliness; a holy and useful life is the legitimate fruit of union to Christ. "Good works" are not the cause, but the product of the new life; they are the expression of what divine grace has brought to pass in the soul, the proof that a christian man is really what his profession implies.

But the word *good* has an additional meaning; it includes the specific idea of *beneficent*. "Good works," in this sense, are those which impart good. They are efforts made to relieve the wants, to mitigate the wretchedness, and to alleviate the sorrows of our fellow men. Above all, they are labors directed at once to the great cause of human woe and to its effect—sin and suffering. They are done in accordance with the apostle's great rubric of the christian life: "As we have opportunity, let us do good unto all men, and especially unto them that are of the household of faith."

When we come to act, the practical questions are always *what?* and *how?* They inquire for the thing to be done, and the manner of its performance. The very first act of the new life in St. Paul was expressed in the words, "Lord, what wilt thou have me to do?" This question will repeat itself in the thoughts and feelings of every christian who comprehends his high vocation. What can I do, what ought I to do for the glory of God, the good of man, and the advancement of the Redeemer's kingdom? are the interrogatories which he will put to himself with a trembling conscientiousness.

To one whose mind and heart are thus awake to the obligations of redemption, the opportunities of doing good are neither few nor far to seek. Every human being whom it is in his power to benefit by word or deed, counsel or sympathy, is a fitting object of his beneficence. "Who, then, is my neighbor?" asks the conscience which recoils from the searching power of this obligation. The answer is given in the parable. *Man*, in all his guilt and need; *man*, everywhere, is the object of divine mercy. All men, good and bad, share in the gifts of providence; and all receive the offers and solicitations of the gospel. In like manner our readiness to do good should be co-extensive with the bonds of humanity: "unto all men, as we have opportunity." The obligation is commensurate with our ability, and the openings of Providence. One case takes precedence of another, in the strength of its claims, only as we stand in a closer relation to it, or as it is pressed upon us by a clearer intimation of the divine will. All who are

brought within the sphere of our knowledge and influence ought, if possible, to be the better for contact with us.

There is one sphere in which the obligation is pre-eminently weighty and solemn, "Especially unto them that are of the household of faith." The needy and distressed among the flock of Christ have a claim like that of the Saviour Himself. "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." The Church itself, in all its interests, is committed by our Lord to His redeemed people. It is graven on His hands: it is near His heart; those who love Him will love it. Every labor to extend and build up the Church; every act of self-denial and every sacrifice made for its prosperity; even a cup of cold water given to one of its members for His sake, will be remembered by Zion's King as done to Him.

Great motives incite the Christian to "good works." "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Good works have an immediate reward in the reaction upon the heart of him by whom they are done. There is no truer satisfaction than that which is enjoyed in the consciousness of one who does good to others; in his sympathy with the happiness which he imparts, and the pleasure with which he beholds the effects of his beneficence. It is a perfectly legitimate satisfaction. It is akin to that which the Creator Himself felt when He saw all that He had made, and pronounced it "good." It is a satisfaction which will increase as the effects of doing good shall grow and extend throughout a long eternity. "Enter thou into the joy of thy Lord" will be its consummation.

It is not proposed now to specify the ways in which Christian activity shall be put forth, or to assign the measure of individual sacrifice. It cannot be done by rule, because the gifts and opportunities are not the same to all. The object has been to enforce the obligation; to explain its nature, grounds and motives; and to bring it with all its authority and sacredness home to every Christian heart. Disciple of the Lord Jesus, you bear a sacred name. The vows of a "holy calling" are upon you. What have you done? what are you doing? what do you desire to accomplish in the service of Christ? There ought to be a vast moral power in the Church. But the character of the Church—its life, its purity, its efficiency—is an aggregate of the atoms of individual piety and zeal. Now if each member of the Church were just like you, what would be its character? If each did precisely what you do, how much would be done to increase its prosperity? If the influence of each were the same which you exert, would the world be the better for it? Oh! that all who bear the name of Christ might provoke each other to love and good works, until men should see and glorify God on their behalf.

J. I. H.

Sing Sing, N. Y.

EDITORIAL.

THE REV. DR. CARDER, whose health has for some time been impaired, has been granted leave of absence by the Domestic Committee for a few months, in the hope that entire exemption from the labor and care connected with the Office which he so long and so faithfully filled, and travel, with change of climate, may serve to restore his vigor, and thus prolong his valuable services. During his absence, as far as the state of his health permits, Dr. Carder will devote his time to the obtaining of information relating to our work in the Southern States, and to imparting information relating to the disposition of the Committee, and others at the North, in regard to this work. The hope is entertained, and the belief, if it shall please our Heavenly Father to bless the means proposed for the improvement of his health, that this visit of the Secretary and General Agent to the South will result in great good. The prayers of many friends will be offered for the comfort, the restored health and early return of Dr. Carder to his family and his post of usefulness in the Church.

The Rev. Dr. TWING (without any intermission of his labors in presenting the claims of the Domestic Field to the Churches, according to his original appointment) will act as Associate Secretary and General Agent; and the Rev. S. F. JARVIS (having charge of the office and correspondence, during the absence of Dr. Carder) as Assistant Secretary. The Domestic Department of the Spirit of Missions will be edited by the Rev. Dr. Twing.

THE GENERAL CONVENTION OF 1865.—Our thoughts often wander back to, and find pleasant occupation in reproducing the deliberations, and in dwelling upon the resulting acts, of this Triennial Council of our Church. The forms and features and attitudes of the chief actors are often before us, in all but the actuality of personal presence. We carry a daguerreotype of that Convention in our mind and in our heart; a sort of spiritual daguerreotype, in the production of which, we are fain to believe, there was graciously vouchsafed a supernatural and divine radiance.

The Son of God was, to the clear and awing consciousness of many, in that Council of His Church, as the One to be honored by its action; and the Holy Ghost, to awaken the devotion of regenerate souls, and to direct it in dealing with interests as great and as grave as have ever been committed to Christian consideration, or presented to give conscious weight and fearfulness to Christian responsibility.

We do not feel ourselves called upon to say that all the deliberations of that body were conducted in the best possible manner, nor that the issues in which they

terminated were all (in kind and quality) that the Church and country hoped for, and had a right to expect. And we do not feel ourselves called upon to say that the work committed to that Convention was not so done as best to subserve the great interests of the Church and the country.

One thing, however, we are perfectly clear about, and that is that we are earnestly and devoutly thankful to God for the General Convention of 1865. We would not part with the picture of it, which we carry in our mind and heart, for any earthly consideration. We have joy in the possession and contemplation of it which no man can take away.

But, whatever room there may be for difference — and honest difference — of opinion, we believe all the members of that body acted honestly, and in the fear of God, in regard to some things done and others left undone, the Missionary character and office of the Church, that found clear and emphatic utterance, in deeds no less than in words, claim and receive, as we fully believe, the unqualified approbation of all warm-hearted and earnest-minded Churchmen.

Three Missionary Bishops were elected. We wish there had been ten. Our Missionary jurisdictions were increased to five. They embrace territory enough for fifty. And that territory, in many of its parts, is being rapidly filled with those who need (and must suffer if they do not receive) those views of human responsibility, Christian doctrine and culture which we hold, and present, when we are fully awake to the sacredness of our Christian relations, and the calls to duty, to which, when clearly apprehended, they give such startling and fearful utterance.

One of the Bishops elect, not consulting flesh and blood, — apparently without a thought of the trial of breaking up old and dearly cherished relations, or of the comforts or discomforts of the new ones to be formed, — promptly responded to the call of God, through His Church. The solemnities of consecration to his great work have been had, and, nerved and armed for the life-long toil, even now, from his distant field, he sends us the cheering word that five clergymen, able and of good report, and well skilled also (by actual experience in western missionary work), have offered themselves as co-laborers.

The Missionary action of the late General Convention, in all this, receives precisely the right kind of vindication and endorsement. Another of the Bishops elect has signified his acceptance of the great trust, and of the great toils and trials connected with it. He, too, with Apostolic armor, and Apostolic zeal we doubt not, will soon be in his more distant field. May our hearts soon be gladdened with the news that the third also has bowed to the clearly expressed wish of the Church, which would seem to be the clearly expressed will of God. The deep and warm sympathy, the earnest and prevailing prayers, and the generous offerings of the Church, will, we trust, — will, we doubt not, — follow these good men to their good work. The work is worthy, and they are worthy through Christ, our Lord. May His grace, and power, and life, be communicated to them, in large measure, to make them wise to plan, and

bold to execute, and successful in winning souls to Him. It is the Missionary action of the General Convention of 1865 that calls especially for the hearty approbation and co-operation of all the members of the Church in this land. We accept it thankfully, for what it is in itself and also for what it indicates in regard to action of the same sort yet to be taken. It is a long step in the right direction, and will be followed by others giving even clearer evidence that we are waking up to a just sense of the magnitude and grandeur, and tremendous responsibility of our Christian work in this country.

The Domestic Committee are earnestly at work. They are devising liberal things, as they have asked for liberal things. They have asked *for one hundred and fifty thousand dollars this year*. They expect to receive it, and they mean to expend it in furtherance of this great interest.

There is opened a new and broad field in the South. The Convention concerning which we write, determined to enter and cultivate that field. It could do no less without closing its eyes to the clearest providential indications, and its ears to the tenderest pleadings of humanity. The poor freedmen were not forgotten. They were remembered with a deep and tender interest. May the sympathy of the whole Church be awakened, and the generous liberality of the whole Church be drawn out in their behalf.

The Protestant Episcopal Freedman's Commission has a great work in hand. We doubt not that it will be earnestly and patiently and successfully prosecuted. May the whole Church, with a fresh inspiration of abounding love and zeal, arise and do the work of her Master and Lord in this land.

APPROPRIATIONS FOR 1866.—Our Domestic Committee did not ask for one hundred and fifty thousand dollars this year without having first carefully surveyed the Field and well-considered its needs, and the demands likely to be made upon them to supply these needs. The Field has never been what it now is in extent, nor what it now is in urgent needs, nor yet what it now is in promise of ample return for Christian liberality and Christian effort in other ways.

Deeply impressed as to the truth of all this, at their last regular meeting (Dec. 4th) the Committee felt themselves called upon to appropriate something more than *one hundred and twenty-five thousand dollars*,—thus leaving to themselves not a very large margin with which to respond to other calls that may arise during the year, provided the whole amount asked for shall be received; and they trust that they are not to be disappointed in this. They have made large promises, and they are determined to give full and hearty consideration to whatever calls for aid may yet be made upon them, while they have nothing to depend upon but faith in God and their brethren. A considerable portion of the amount appropriated is to fields in which there are at present only few laborers, while many are needed. It is hoped that the determination of the Committee, as evinced by the amount already appropriated, to push forward the great missionary work of the Church, will influence clergymen of the true mission-

ary spirit to offer themselves to go forth as laborers into God's harvest, — and those who are not clergymen, but yet — being Christians — are equally bound to do and work for the Divine Master, to offer their earnest prayers, and, in the spirit of a large and warm liberality, the earthly substance which they hold in trust, for a season, to save our country from the blighting curse of false religion and infidelity.

THE SPIRIT OF MISSIONS. — This our Monthly Missionary Paper has now been published for thirty years. With this number it enters upon the fourth decade of its existence. In its general aims and objects it will be, in the future, what it has been in the past. It has presented and will continue to present faithful records of Christian work done in the two great fields which together make up “the whole world,” that “lieth in wickedness.” It has proclaimed and will continue to proclaim the great fact, — without which, however urgent the need, there were no promise for missionary labor, — that “the Son of God is come.” It has presented and will continue to present motives to Christian work, calling for the honest and earnest service of all hands and hearts, — and this with such increased directness and ability as God, through his Church, may supply. For thirty years this paper has been furnished to our subscribers at \$1.00 per annum. This at any time has no more than covered its actual cost; and, during the past three or four years, has left a very considerable annual deficit to be provided for from the general funds of the two Committees. It would not answer to discontinue the publication of the ‘The Spirit of Missions.’ To announce its permanent discontinuance would cause, we doubt not, wide-spread regret and complaint, — regret and complaint that would soon unfavorably affect the receipts of both the Committees. Indirectly, it is fair to presume, it pays for itself. But this it should do by the actual returns of subscribers; and this it would do and more than this, if only a proper interest could be excited in extending its circulation. How best to awaken and sustain this interest has often been anxiously considered by those who have the care and responsibility of managing it. They have frequently asked the parochial clergy, — to whom it is sent, — and the lay members of the Church who receive it, to assist them in this work. But this asking, while it has not been altogether fruitless, has not resulted in very much. Perhaps the clergy and others think that the Committee and Editors have no business to ask this kind of assistance at their hands, and for this reason decline the service. Were this a private enterprise, instituted and carried on for private emolument, then there would be propriety and force in this view of the case. But ‘The Spirit of Missions’ has no private and gainful ends to serve. It was instituted and has been continued with a view to the extension of the Kingdom of our Lord Christ in this fallen world. And, surely, the assertion that this is a great and worthy interest will not be called in question by those “who profess and call themselves Christians.” When our brethren of the clergy and laity are solicited to lend their aid in giving a wider circulation to this Missionary Paper they are asked to contribute to the suste-

nance and to enlarge the sphere of an instrumentality which has only high and worthy aims ; which excites no improper passions, and scatters no moral poison among the youth of the land ; which has done no harm in these ways ; and which, in the thirty years of its existence, has moved not a few souls to a truer and deeper devotion, and to a more heroic valiantness in the cause of Christ. During the past year we have received many cheering intimations that it is still doing this sort of service.

With a view to make it more nearly self-sustaining its price has been increased, to \$1.50 for a single copy, per annum, or \$7.50 for six copies to one address. This increase of price cannot, we are sure, be displeasing to those who have received and will continue to receive it without price, and we trust that it will not to any one of those who have received and paid for it. We should be sorry to miss a single name from our all-too-short list of paying subscribers ; and we promise to be thankful for the names of any new subscribers of this sort which they may assist in procuring.

We believe that every individual to whom our paper is now sent could (by giving ten minutes and about as many earnest words) send us the name of a fresh subscriber, and a fresh dollar and a half with it. This would add *three thousand names* to our list, and ultimately, no doubt, by an extension of information and an increase of interest, largely to our funds. The announcement of such a result of ten minutes service, on the part of three thousand Christian men and women, would be a very cheering one to make, and would stimulate others to go and do likewise.

'The Spirit of Missions' is now and is hereafter to be the organ of the Protestant Episcopal Freedman's Commission (instituted by the late General Convention), as well as the organ of the Board of Missions in its other departments. This is a new and will undoubtedly prove a very interesting feature of our Paper, and one that will greatly aid us in extending its circulation. The increase in the price (for this reason, if for no other) must find ample justification in all minds inclined to give the subject a candid consideration.

All communications to be addressed to

REV. J. D. CARDER, D. D., or	} Nos. 17 and 19 Bible House, New York.
REV. S. D. DENISON,	

Now AND THEN.—The year eighteen hundred and sixty-five, opened upon us without much that was cheering to present to our faith or hope in regard to the church or country. *Then*, there was a dark cloud above us, and under us the earth trembled with the tramp of opposing armies and the shock of the great civil strife. We hoped that the end was near, but the end we could not see. The country was divided. The Church was divided, how the union of the one or the other could be restored, was a question that pressed heavily on many minds and hearts, even so heavily as almost to produce despair. *Now*, the conditions and aspects of things are changed, God has been very good and

merciful, the dark cloud that was over us has been scattered, there are no opposing armies in the land, the great strife is ended—we have peace. The country is one, the Church is one. Praised be the name of the Lord. Now, let the Church awake, and show her gratitude for past great mercies and great deliverances, by promptly improving the great opportunities for work which the Lord presents. Let *thank-offerings* in great numbers and of great magnitude, such as are commensurate with the spiritual needs of the country, and the ability that God has given, flow into our Domestic Treasury. We have made great promises. They must be redeemed. We heartily wish all our readers: Happy New Year.

MISSIONARY CORRESPONDENCE.

TENNESSEE.

REV. J. A. WHEELOCK *writes as follows, from MEMPHIS, in September last:—*

Immediately after receiving your last, I took up the missionary offering as directed. The amount, \$4.45, will give you some idea of the destitute condition in which the war has left us. The withdrawal of the army has affected the business of the place very much; and my weekly offerings and monthly collections are not near as large as they were last winter. This state of things must continue until we can make one crop at least, under the favorable circumstances of peace. This year we have not made more than one-fifth of a crop, and we look for very trying times this winter. Prices are enormous—flour, \$14; bacon, 30 cents; beef, 25 cents; and rents about three times what they were before the war. The attendance at my Sunday-school and congregation are both very encouraging, and my last Communion was the largest I have ever had here. But it is the opinion of all the old citizens that many persons will have to leave town until business revives. I am sorry to do so, but shall be compelled to ask assistance another year.

LOUISIANA.

Rev. A. B. RUSSELL, *under date of SHREVEPORT, October 8th, 1865, writes as follows:—*

I have made up my mind to remain here for the next six or nine months, and await the development of God's Divine Providence.

I am more and more disinclined to change until our country is in a more settled condition; but shall eventually be compelled to it from the necessity of a better provision for my family.

I have set to work with renewed energy in my parish, not without hope of seeing the congregation increase and the Sunday-school become well attended."

October 13.

Can you not mail me a copy of a good Church paper? I have not seen a Church paper in four years. If it be convenient, to ask a copy to be sent regularly to me, beginning with the numbers containing report of General Convention.

I shall be obliged to do my best to provide Prayer Books and Sunday-school books again, as when we first started this mission. There is not a book of any kind to be had here for the Church. I have already begged and picked up everything not in use, to supply calls upon me; and for two years past have not been able to respond. This was always a new country; a new missionary field, and one of great promise; but one unlike any other I have known. The place itself is proverbially bad; its promise is only prospective; while its foundations and beginnings require a patience of labor and perseverance amidst obstacles of almost every kind; looking for the morning; sowing in tears as things are now; hoping to reap in joy in time to come.

I received a Church Almanac this week, the first since 1861; and I find that my many letters to old friends and brothers of the Clergy might as well have been written upon the leaves of the forest, and given to the winds. It is as well! They will not

be pained at the reading of my sufferings.

I wrote to Mr. Minturn, thanking him for his kind donation. Would you believe that we have bought domestic and flannel for barely the most necessary supply of underclothing. But for the little aid I have received, we should have been worse off than most of the plantation negroes, who were generally much better clothed. We should have suffered in body, and much more in mind. We are most thankful for this relief.

KENTUCKY.

REV. F. M. GREGG writes from MAYSVILLE, KENTUCKY, Sept. 30, 1865, as follows:—

The public Services of the Church have been sustained during the past quarter, with only two interruptions, occasioned by sickness in my family, and absence from home. I have visited Augusta twice, twenty miles below, and preached to large congregations. There are excellent materials there for forming a parish, and I propose to visit them once or twice a-month. I shall speak more particularly of this place hereafter.

The register shows that I have administered Baptism to five infants and one adult. We have a good Sunday-school, good Parish school and good congregations. Next Sunday I preach for Dr. Craik, in Louisville, with permission to beg in his parish for the liquidation of our debt.

Our town is now improving, and this is an important point for the Church, as there are at least a dozen towns within a radius of twenty miles, in which the Church should be presented. I propose to speak of the extent of this field in my next report.

WASHINGTON TERRITORY.

REV. P. E. HYLAND, *Missionary at Olympia, under date of September 7th, 1865, writes:*

REV. AND DEAR SIR.—In my last communication I promised to give you some further notes of my journey and the country through which I passed to this place.

In a very heavy shower of rain, myself and family left Portland at 7 o'clock A. M., on the river steamer "Rescue." At noon we arrived at Monticello—this is

the county seat for the Cowlitz, it is on the Cowlitz River, and but a short distance from its junction with the Columbia River. Immediately on our arrival at this place we took the mail stage, a strong four-wheeled vehicle without cover. This fact we were made practically acquainted with, as we were obliged to leave in a very heavy shower. Having sheltered our baby and family as best we could, we started and rode incessantly till 9 o'clock P. M. Here was a resting place for the night, sadly needed, for we had ridden, not upon cushioned seats with velvet backs, but upon solid oak and all but bare. Half after 4 o'clock A. M., we resumed our journey much revived. I don't know that I ever enjoyed nature more. On either side of the road were the tall cedars shooting upward to the sky, intermingled with the choice fir trees. Thus fenced in, the eye and the mind is ever anticipating the prairie, or the ocean, or the lake, as a grand climax to the scene. The prairie at length appears and it is enough.

At 9 o'clock A. M., we arrived at Claquato. This is a county seat, with a population of about seventy souls, a neat little town at the head of the Chehalis River. It is the centre of a good farming district, and has a saw and flour mill. Here is a Methodist house of worship, where there is occasional preaching. I called upon the town-proprietor, and made inquiry relative to holding service here at times, and found him well disposed towards us. He promised to give notice, and entertain me when I should come, and thought many would be glad to attend. I did not learn of a communicant in the place.

The next place of any importance is Skoocum Chuck; this is the Indian term for "strong water." Here are about fifty souls. Near this point is Grand Mound Prairie. The main farming community of this portion of the territory reside in this vicinity. The travelling Methodist minister preaches on this prairie.

After refreshing ourselves at Skoocum Chuck, we rode along under a scorching sun, till we came within three miles of Olympia, when we were informed by the driver that we were at Twin Water. Here is a fine waterfall, on which is built both a saw and flour mills. The population is about sixty. I made the acquaintance of the leading merchant in this town, and promised to hold a service occasionally.

We arrived at Olympia at sundown, and

found it pleasantly situated, but not so much of a business place as I anticipated. I was met by the only male communicant in the town, Captain W. S. Percival, who has been reading the service to the faithful for many years.

The population of this portion of the territory is less than it was five years since. One itinerant missionary might do the work from the Columbia river to this place, a distance of ninety miles.

NEVADA.

CARSON CITY.

REV. W. M. REILLY, *writes as follows, under date of October 30th, 1865* :—

Please find my report enclosed. I have striven to be as brief as possible. By looking over the financial statement, you will perceive that more than three thousand five hundred dollars have been contributed for Church purposes by the people of Carson since my arrival. To repeat what I have already said to you, we only need a Church building to have a strong self-supporting Parish. I do not mention this here in order to invite assistance. This letter is not for publication. I have long since written my last appeal. If in former letters I have failed to set forth fully the importance of this field, I am sincerely sorry.

Though I have now given up all hope of being able to build a church this year, or next year, or the next, yet, if the Domestic Committee will continue its support, I will continue at my post, and, with God's blessing, strive to do what I can.

The last letter received from you was written May 18th. I know not what I should have done during the last few months, the missionary stipend having failed to reach me, had I not received the very acceptable present mentioned in my report, from the ladies of my congregation.

It is just two years to-day since I arrived in this place. I have concluded, therefore, to send you a brief account of the condition of this Parish :—

Number of families, 21. Communicants, 27. Baptisms: adults, 6; infants, 24. Persons ready and desirous to be confirmed, 15. Marriages, 9. Burials, 13. Sunday-school teachers, 4; scholars, 36. Sunday-school library, 25 volumes.

During the past year I spent four Sun-

days at Aurora. I am indeed sorry that you cannot find a man to send there.

I beg leave also to submit to the Domestic Committee the following statement from our Treasurer's report, of the financial condition of the Parish :—

NOVEMBER 15th, 1863, to OCTOBER 30th, 1865.	
Cash rec'd by subscriptions for buying a lot, building a Church, purchasing a melodeon, &c.,	\$2,375 00
“ Currency draft per Dr. Carder,	122 “
“ Currency draft from Bp. Talbot,	366 “
“ Special subscription for Rev. W. M. Reilly,	1,080 “
	<hr/> \$3,943 00

Cash paid for a melodeon,	\$175 00
“ for Church property,	750 “
“ Rev. W. M. Reilly (\$45 per month),	1,080 “
“ Current expenses,	364 “
“ Missionary and charitable objects,	115 “
Cash on hand, in gold coin, for building Church,	1,459 40
	<hr/> \$3,943 00

It affords me great pleasure to add, that on the first day of July I was presented with \$225 in gold coin, by the ladies of my congregation.

NEW MEXICO.

Extract from a letter of the REV. CHARLES REYNOLDS, to BISHOP VAIL, written in September, 1865 :

I had a call last evening from Lieut. Col. Samuel Tappan, (a cousin of Lieut. John E. Tappan. He has lived and served as a soldier in Colorado and New Mexico for several years; is forming a love for our Church, and is taking a deep interest in the Indians of the plains and mountains.

I told him I had written you in regard to Church work in the mountains, and he was very glad to think that they were not forgotten.

He then begged me to write you in regard to the Navajoe tribe in New Mexico, two hundred and fifty miles south of Santa Fe. These are his statements :

They are fifteen thousand strong, on a reserve; are the best farmers in New Mexico; have no religious instruction; live in good houses; the men take but one wife; do the out door work, and treat their wives as women; the most hopeful of all Indians. Government should and will help to support schools and missions. Have just returned from Washington, where I have had long interviews in regard to them.

While we were talking, an officer came in, and added that he had just learned on

OREGON AND WASHINGTON TERRITORY.

OLYMPIA, WASH. TERRITORY,

Under date of September 19th, 1865, the

REV. MR. HYLAND adds :

Olympia, the Capital of Washington Territory, is situated at the head of Puget Sound. It is, I think, one of the nicest and healthiest locations for residence in either Oregon or Washington Territory. It has quite a number of public buildings for a place of the size, viz.—Capital, Court House, Jail, School-house, and three places of worship:—the Methodist House, built some eight years since; the Presbyterian, lately finished, and now our St. John's Church, was completed a few weeks since.

I found here ten communicants, most of whom have labored in patience and faith for the Church of their choice, and labored constantly against a strong current of opposition, and without a Minister, for four years. To their credit it must be said, they have completed a neat Church edifice, costing about twelve hundred dollars. Such self-denial and labor I have never known. None of them can be called rich. All have to seek daily bread, and almost all have families, and yet the Church was built wholly with funds earned with their own hands.

St. John's Church was consecrated by our venerable and well-beloved Bishop Scott, on the 3rd inst. His discourse upon the occasion set forth the propriety, duty, and privilege of erecting houses of worship and devoting them to the service of God. The hearts of the devoted few were full of gratitude to behold the consummation of their chief desire. It was to them an high day. Many of them said as Jacob did, when he heard the tidings, thy son liveth, "It is enough." Oh! that it may be said of this Temple raised by faith and prayer, and work, many "were born there."

I administered the Sacrament of Baptism to one adult in the afternoon, and at evening service one male and one female dedicated themselves to God, and were confirmed by the Bishop; this makes twelve Communicants, two male and ten female.

Thus closed the Services of this memorable day in St. John's Church, Olympia.

The Sunday scholars have not been wanting in work for the Church of God. By the labor of their own hands they have earned sufficient to purchase a Baptismal Font, and one that surpasses anything of

good authority, that their language is almost pure Welsh; that a Welshman can understand them at once; and that the blankets which they make so beautifully, are made in precisely the same way as the domestic blankets in South Wales.

If our Church is ready to enter upon missions among the Indians, here is indeed an opening. Immediate communication with Washington might verify these statements and open the door at once.

OREGON.

The Rev. T. A. HYLAND writes as follows :

"ASTORIA, OREGON,
October 1, 1865.

The ladies of the parish have held another Fair, for the benefit of our proposed Church building. Never, we believe, have any ladies worked harder for a similar object. At their festival last winter they cleared \$300. Two hundred and twenty-five of this went towards purchasing a building lot. They have now on hand \$450. This amount will do little more than purchase the requisite lumber. We may secure enough from private sources to put up the frame of the building this fall.

This town is growing steadily, and bids fair at no very distant day to be of considerable importance. A proper Church building here, at the present time, is a necessity."

Rev. J. F. Roberts, Missionary at Roseburg, reports, under date of September 20, that matters remain about the same as at his last report in June.

COLORADO.

The friends of the Rev. Mr. Jennings, if they have not already heard from him in person, will be glad to hear, by the following extract from a letter of the Rev. H. B. Hitchings, that he (Mr. J.) "reached Denver in safety. He appeared much pleased with the country. I have heard from him, too, at times, since he went to Central City. He seems to be much encouraged by the state of his Parish. Everybody is wide awake and earnestly at work."

the kind in either Oregon or this territory. There is much work to be done yet. We have a fence to build; a bell to purchase; and we ought to have a Parsonage.

The people here are able to contribute but little to the support of a Minister; yet give gladly of that little. They feel apprehensive about my support, as this is a very expensive place to live in, everything costing much more than in Oregon.

But I came here in faith, having heard of the devotedness of the "few poor sheep in the wilderness." I said above we want a fence, a bell, and a Parsonage. Who will help us to furnish these necessary appendages? Cannot some one send us a small bell?

Who will aid us to build a Parsonage? or help us to fence in our Church? The Parsonage would help us much, as it now takes nearly one-half my stipend to pay the rent of a cottage.

Since my arrival in this place, the Methodists have sent one of their best Preachers, if not the best, to this place as resident Pastor, whereas his predecessor was merely an itinerant. And the Presbyterians are doing their utmost to have a settled Pastor, their former one having accepted a clerkship in the Custom-house at Port Angelos. Both these denominations appear to have a great dread of our Church, and leave nothing undone or unsaid to wound it. However, we have determined to go on in faith, it may be slowly, but steadily, assured of the promise, "I am with you always, even unto the end of the world. Amen."

ARKANSAS AND INDIAN TERRITORY.

THE writer of the following communication to the Domestic Committee will, we hope, forgive us for not heeding his request that it should not be published. Its contents are too important and interesting to be kept from the Church at large. We wish the country to realize the immense effort put forth by the Papal Church to gain the mastery of this land. We wish the true Branch of the Church of the Son of God to wake up to the immense work she has before her; which God will do with and for her, if she will in faith and courage put forth her strength. We need just such informa-

tion, and just such stirring words, to rouse us from our sense of security and apathy. We not only beg the writer will forgive us for publishing this, but, like hungry Oliver ask for more.

In "The Spirit of Missions" for August you have three communications from Arkansas, which I have read with no little interest. In years past I might have read these epistles without their leaving any positive impression upon my mind; but as seeing is believing, you will permit me to add my voice to that of my Arkansas brethren, and to urge that no time be lost by the Domestic Committee in having the Bishop return. If the Church needs the leadership of an earnest Bishop on God's domain, to neutralize the 'tender mercies of infidelity and heathenism,' she does, to my knowledge, in the State of Arkansas.

And let me express the opinion that the land which has hitherto been so sterile for our Church, will, in the future, be far more productive. Northern and north-western men have made the discovery that they can live and make money in Arkansas, and thousands of these will soon take up their abode in its dilapidated towns and on its fertile savannas.

Permit me also to call your attention to another country, where *nothing* has, as yet, been done by our Church, but where a little planting may, under God, be followed by much fruit. I refer to the 'Cherokee Nation.'

Since July '62, I have been quite familiar with this country, and with several of its leading citizens, including nearly every member of the Chief's (John Ross) family; and I hesitate not to say that I believe the Missions which have been sustained among them for so long, and at such expense, have operated upon the minds of the Cherokee much as the same system of teaching did upon the inhabitants of the Hawaiian Islands.

It devolved upon the regiment to which I was attached to go to Talaqua, the residence of the Chief, and remove him, his household, his retainers and treasure to a place of safety. The march was long and tedious, and afforded much time for serious converse on religious as well as secular matters. A subsequent visit to the country, and subsequent interviews with many members of the Ross family, at Fort Scott, and with other intelligent Cherokees, around camp fires, have tended to confirm the impression named.

The time for action may not be 'fully come,' but I throw out the suggestion that your Committee may have the subject, or rather the field, before them.

The territory owned by the Cherokees is in extent large enough for a good-sized State. It has a lovely climate, rich soil, and numerous streams of limpid water. Whether it come into the Union as a State, or remain as a nation within a nation, it must attract population. Hundreds of hardy yeomen who have trod its pathless woods and prairies as soldiers, during the past four years, and have seen its latent mineral and agricultural wealth, will soon wend their steps back to a country so rich in promise and in 'improved farms.'

Permit me to make another suggestion. My apology is that I have had ten years' experience in the west, seven of them in the *far west*.

The Church of Rome has had her Female Schools in every promising and available place throughout this great region. She is now reaping a bountiful harvest from the seed thus sown. We have done next to nothing in this way. We have spent tens of thousands upon Gambier, Griswold, and Racine, but nothing, upon a large (may I not say *remunerating*) scale, for girls. We have been impolitic, and are losing *young men* every day by not having provided Church girls with a marketable standard of education.

My dear Doctor, you and the Committee will, perhaps, laugh at the expression, but let me say that it is strictly true. I could fill ten pages in confirmation of this fact, if you had time to read them. Give us Female Church Schools, with earnest teachers and low priced tuition, and we will take deep root in all these far Western States.

Bishops Talbot and Vail are opening their eyes to this fact. Thank God that they are. And Bishop Cox is proposing two such schools for his Diocese. My heart leaped with joy at the announcement.

If we can plant one good Female Seminary in every Western State we shall soon have the families of our leading citizens friendly to if not members of our Church. Without this auxilliary we must plod on for decades.

I found a single spark from St. Mary's Hall, in Talaqua, and it was about to kindle when the war broke out.

I have written *currente calamo*. I had hoped to see some of you this fall, and talk these matters over with you. Indeed, I almost promised Bishop Vail that I would attend the General Convention, but I cannot conveniently do so, much as I should love to meet old friends.

Major General Sanborn proposes that I accompany him to the great Indian Council at Bluff Creek, which is to be held on the next full moon; and, as it may be the last *great* Council of the wild tribes, I am quite inclined to go.

I have just had two long interviews with 'Kit Carson.' Judge of my surprise when I met a man of medium height, mild countenance, soft voice, and *very modest* bearing. I have gathered much information from his rich experience of twenty-nine years, and am to-day far more hopeful of Colorado, New Mexico, Nevada, Arizona, and California, than you can possibly be. He is one of the Commissioners to the great Council, and I may meet him again. He now resides in the Pueblo Valley, and is Colonel of a New Mexico Regiment. He confirms all that your former correspondents said about the field in New Mexico, and has made me very hopeful in regard to Church work in all that great country.

What a field lies before us! and how eventful will the next three years become! Before another General Convention the Pacific Railroad will be in Denver, and all the mineral wealth of this continent will be within a few days of the great metropolis.

What great fields are opening for Missionary work! Can you expand and enter?

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Oct. 1st to Dec. 11, 1865, inclusive.

New Hampshire.		Vermont.	
Hanover—St. Thomas',.....	4 20	Arlington—St. James', quarterly coll.,	6 00
Portsmouth—St. John's, for Southern clergy,.....	50 00	Bethel—Christ Ch.....	5 00
Watpole—St. John's,.....	2 13 56 33	Brattleboro'—St. Michael's,.....	9 00
		Burlington—St. Paul's, for So. clergy,	37 80

Randolph—Grace, last quarterly coll.,	10 00	
Royalton—St. Paul's, " " " " " "	5 00	
Windsor—St. Paul's, \$13 So. clergy;		
\$2 50 thank offering from a lady,	15 50	88 30

Massachusetts.

Boston—Advent, for So. clergy, " " " "	260 36	
Emmanuel, " " " " " "	229 18	
Granby—Mr. Benoni Preston, for Ind. Mission, " " " " " "	1 00	
Lawrence—Grace, So. clergy, " " " "	34 09	
Lowell—St. Ann's, " " " " " "	40 46	
St. Ann's, Advent coll., " " " "	53 03	
Millville—St. John's, So. clergy, " " " "	5 30	
No. Adams—St. John's, " " " "	20 00	
Northampton—St. John's, " " " "	15 00	
Pittsfield—St. Stephen's, Mrs. S. C. Newton, " " " " " "	50 00	
Wrentham—Trinity, " " " " " "	2 00	710 42

Rhode Island.

Pawtucket—St. Paul's, for So. Churches,	20 43	
Providence—St. Andrew's, " " " "	63 83	
Grace Ch., for So. clergy, " " " "	31 00	
St. John's, " " " " " "	240 16	
St. John's, morning S. S. quar. pledge to Bp. Lee of Iowa, " " " "	125 00	
St. Stephen's, So. clergy, " " " "	154 77	
Ch. of the Saviour, So. clergy, " " " "	13 50	
" " " " " " " "	7 50	656 24

Connecticut.

Bridgewater—St. Mark's (of which for So. clergy, \$27 50), " " " "	33 50	
Brook Brook—Grace, for So. clergy, " " " "	7 42	
Brookfield—St. Paul's, " " " "	8 28	
Cheshire—St. Peter's, So. clergy, " " " "	20 00	
Darien—St. Luke's, So. clergy (for Rev. N. H. Prout, \$5), " " " "	15 00	
East Haddam—St. Stephen's, So. clergy, " " " "	8 38	
East Haven—Christ Ch., " " " "	5 00	
Fair Haven—St. James', So. clergy, " " " "	24 06	
Greenwich—Christ Ch., Bp. Quintard, \$30; Bp. Gregg, \$30; Rev. W. C. Crane, \$30, \$90; Ch. at Yankton, \$110 79, " " " " " "	200 79	
Guilford—Christ Ch., " " " "	15 00	
Hamden—Grace, So. clergy, " " " "	40 00	
Hartford—Christ Ch., " " " "	34 10	
J., So. clergy, " " " "	30 00	
Litchfield—St. Michael's, So. clergy, " " " "	23 00	
Milford—St. Peter's, " " " "	62 00	
New Haven—St. Paul's, " " " "	140 00	
Friend to Missions, through Bev. Dr. Beardsley, " " " " " "	15 00	
New Fairfield—New Miss. Station, So. clergy, " " " " " "	1 00	
New Milford—St. John's, Miss B. for South, " " " " " "	10 00	
Newtown—A Friend (to be sent where most needed), " " " " " "	8 60	
Norwalk—St. Paul's, So. clergy, " " " "	216 56	
Oxford—St. Peter's, Advent coll., " " " "	4 00	
Sharon—Christ Ch., So. clergy, " " " "	8 00	
Waterbury—St. John's, for Platteville, Wis., " " " " " "	100 00	
Watertown—Christ Ch., So. clergy, " " " "	32 00	
Windsor—Grace, " " " "	32 00	
Winsted—St. James', " " " "	3 25	1096 94

New York.

Albany—St. Paul's, for So. clergy, " " " "	114 00	
Amsterdam—St. Ann's, " " " "	7 58	
Astoria—St. George's (of which \$100 for Rev. W. H. Hickox of Kansas), " " " "	360 51	
Athens—Trinity, So. clergy, " " " "	15 00	
Brooklyn—Christ Ch., " " " "	22 00	
Burnt Hills—Calvary, So. clergy, " " " "	8 56	
Charlton—St. Paul's, " " " "	17 00	
For Arkansas, " " " " " "	5 00	
Cosackie—Christ Ch., So. clergy, " " " "	6 00	
Delhi—St. John's, " " " " " "	18 40	

Fort Edward—St. James', So. clergy, " " " "	17 16	
Morris—Zion, " " " " " "	22 66	
Morristania—St. Ann's, So. clergy, " " " "	50 00	
New Brighton—Christ Ch., " " " "	111 98	
New York—All Angels', " " " "	4 00	
Anonymous, thank offering for recovery from sickness, " " " "	1 00	
For Rev. E. P. Pray, for Oct. 1st, St. George's Chapel, So. clergy, " " " "	75 00	
Grace Ch., " " " " " "	24 73	
Calvary Chapel, " " " " " "	5 00	
" " " " " "	26 47	
" " " " " "	41 00	
St. John's " So. clergy, " " " "	106 00	
" " Ladies' Miss. Soc'y, " " " "	21 00	
St. John Evangelist, \$5; Dr. P. for Ind. Miss, \$10; Ch. at Yankton, \$10, " " " " " "	25 00	
Intercession, " " " " " "	200 00	
St. Michael's, So. clergy, " " " "	23 00	
Redeemer, " " " " " "	30 00	
Sigma, " " " " " "	25 00	
Trinity Chapel, So. clergy, " " " "	170 53	
J. F. DePeyster, " " " " " "	50 00	
Piermont—Christ Ch., So. clergy, " " " "	15 00	
Christ Ch., one-half, " " " "	2 50	
Plattsburgh—Trinity, \$3, and \$34 58, So. clergy, " " " " " "	37 53	
Port Chester—St. Peter's, So. clergy, " " " "	36 00	
Poughkeepsie—Christ Ch., " " " "	68 00	
Ravenswood—St. Thomas, " " " "	30 54	
Red Hook—Christ Ch., So. clergy, " " " "	8 86	
Rhinebeck—Messiah, " " " "	30 00	
Sandy Hill—Zion, " " " "	10 50	
Saugerties—Trinity, " " " "	85 00	
Schenectady—St. George's, " " " "	169 00	
Sing Sing—St. Paul's, So. clergy, " " " "	48 00	
Tarrytown—Christ Ch., " " " "	217 81	
West Chester—St. Peter's, So. clergy, " " " "	108 34	
White Plains—Grace, " " " " " "	10 00	2480 74

New Jersey.

Allentown—Christ Ch. for So. clergy, " " " "	21 44	
Burlington—St. Mary's, " " " "	60 88	
Crosswicks—Grace, So. clergy, " " " "	5 65	
Edgewater—Mediator (thank-offering, for return of peace), So. clergy, " " " "	10 00	
Jersey City—Grace, Bp. Lay, \$10; Bp. Davis, \$10; Ch. at large at South, \$10, " " " " " "	30 00	
Grace, Soldier of the Cross, Oct. & Nov., " " " " " "	10 00	
Key Port—St. Mary's, So. clergy, " " " "	20 00	
Middletown Point—Trinity, So. clergy, " " " "	20 00	
Moorestown—Trinity, " " " "	7 00	
Morristown—Redeemer, " " " "	33 91	
Newark—Grace, " " " " " "	110 00	
Newton—Christ Ch., So. clergy, " " " "	38 00	
Patterson—St. Paul's, " " " "	54 00	
Princeton—Trinity, " " " "	63 38	
Summit—Calvary, " " " "	30 43	
Woodbury—Christ Ch., So. clergy, " " " "	26 00	540 68

Western New York.

Batavia—St. James', for So. clergy, " " " "	620 63	
Buffalo—St. John's, " " " "	39 25	
Trinity, " " " " " "	26 50	
Geneva—Hobart College, \$15 and \$7 23, " " " "	22 23	
Ithaca—St. John's, for the South, " " " "	5 00	
Oswego—Evangelists, " " " "	25 00	
Stafford—St. Paul's, So. clergy, " " " "	3 50	
Utica—Grace, Mrs T. H. Hubbard, " " " "	100 00	
Coll. at Diocesan Convention, " " " " " "	60 94	903 10

Pennsylvania.

Birmingham—St. Mark's, for So. clergy, " " " "	5 00	
Bustleton—St. Luke's, " " " "	8 79	
Carlisle—St. John's, " " " "	25 00	
Chestnut Hill—St. Paul's, add., " " " "	1 00	
Doylstown—St. Paul's, So. clergy, " " " "	11 00	
Eckly—St. James' (\$50 for the South), " " " "	85 00	
Germanstown—St. Luke's, for Minnesota, \$400; Nebraska, \$350; Ind. Miss., \$250, " " " " " "	1000 00	

Acknowledgements.

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Lower Merion—Ch. Redeemer, one-half,	91	00
Marietta—St. John's, So. clergy,	50	50
March Chunk—St. Mark's, So. clergy,	27	53
Media—Christ Ch., of which \$13 20 for So. clergy,	21	76
Philadelphia—Rev. Alex. Fullerton, So. clergy,	10	00
Evangelists, one-half for Minne- sota, one-half for Bp. Whipple,	69	26
Incarnation, Jas. M. Patton, Esq.,	50	00
St. John's, S. S.,	5	00
Free,	6	50
(Hamiltonville), St. Mary's,	52	76
St. Luke's,	543	00
(Roxborough), St. Alban's, So. clergy,	4	00
Pottsville—Trinity, contrib. in 1863,	24	21
West Whiteland—St. Mary's, for the So.	21	70 2113 01

Delaware.

Claymont—Ascension,	28	18
Newark—St. Thomas', and Del. City— Christ Ch. (United Par's), So. clergy,	13	00
Newcastle County—Calvary,	1	93
Grace,	2	20
Staunton—St. James', So. clergy,	12	00 57 31

Maryland.

Baltimore—Emmanuel, for So. clergy, \$342; Miss J. E. Latrobe, do. \$5,	347	00
Grace, So. clergy,	381	88
St. Paul's, So. clergy,	70	00
Trinity, " "	200	00
Bladensburg—St. Matthew's, B. O. Lowndes,	2	50
(Cecil County) Perryville—St. Mark's Chapel, Missions at the South, Bp. Atkinson, \$40; Bp. Lay, \$21; Bp. Gregg, \$21,	82	00
Talbot Co.—E. S. Florence, one half,	2	50
Washington—St. John's one-half, (of which \$25 for Parish nearest to Moon Rocks, Ark, at the dis- cretion of Bp. Lay; \$5 to N. C.,	150	00 1235 88

Virginia.

Charlestown—Mrs. G. L. Washington,	2	50
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Louisiana.

New Orleans—Calvary,	30	75
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Tennessee.

Memphis—Grace,	4	45
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Ohio.

Ashtabula—St. Paul's, for the South,	25	50
Collamer— " " do. do.	5	00
Columbus— " " for So. clergy,	69	78
Cuyahoga—St. John's,	15	00
Franklin Mills—Christ Ch.,	4	40
Fremont—St. Paul's, So. clergy,	8	35
Oberlin—Christ Ch.,	6	45
Painesville—St. James', So. clergy,	25	25
Portsmouth—Christ Ch., Advent,	10	00
Ravenna—Grace,	2	60 172 33

Indiana.

Centreville,	3	00
Columbia City,	4	00
Hillsboro',	3	00
Princeton,	1	70
Warsaw—St. Andrew's,	6	00
Worthington—St. Matthew's,	2	50 20 20

Illinois.

Chicago—Trinity, for So. clergy, \$100 55; for Rev. Dr. Peterkin, Richmond, \$50; Rev. W. C. Meredith, Win- chester, \$25,	175	55
Lewistown—St. James', So. clergy,	3	00
Salem—St. Thomas,	1	50 180 05

Michigan.

Ann Arbor—St. Andrew's, five-cent coll.,	24	85
Detroit—St. Paul's, for So. clergy,	97	40
Hudson—Christ Ch.,	1	50
Kalamazoo—St. John's,	12	50
Niles City—Trinity, S. S. (for Nashotah \$5),	16	00
Trenton—St. Thomas,	5	00
Ypsilanti—Two members of St. Luke's, So. clergy,	10	00 167 25

Wisconsin.

Elkhorn—St. John's, Advent offering,	12	05
Fox Lake—Christ Ch.,	4	00
Lancaster,	7	70
Platteville,	7	05
Racine—St. Luke's,	20	35
Ripon—Grace, for So. clergy,	15	00 66 15

Minnesota.

Castle Rock,	7	70
Chalfield—St. Matthew's,	1	75
Lake City—St. Mark's, for So. clergy,	5	00
Redwing, Christ Ch., So. clergy,	16	00
Shakopee—St. Peter's, five-cent coll., one quar., \$36 60; coll., \$1 95,	38	55
St. Charles,	1	25
Stockton—Trinity,	2	50
St. Paul—Christ Ch., So. clergy,	70	00
Wabasha—Grace, Mission, Rev. T. Wilcoxon, for the South,	7	50 154 25

Missouri.

Kirkwood (St. Louis Co.)—Grace, of which for So. Churches \$300,	432	35
St. Louis—Christ Ch., S. S.,	65	20
St. George's, for So. clergy, \$301 35; S. S., Class No. 19, ditto, \$25,	326	25
Talbot Co.—St. Peter's Parish, Christ Ch., five-cent coll.,	10	50 834 40

California.

Redwood—St. Peter's,	6	11
San Mateo—St. Matthew's,	5	00 11 11

Oregon.

Astoria—Grace,	5	00
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Washington Territory.

Port Townsend,	15	95
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Miscellaneous.

Communion Alms at opening of Gen- eral Convention,	70	10
Interest on Trust Funds,	915	25 985 35

Legacies.

New York—Mrs. Susan A. Remsen, \$1000 Less U. S. Revenue Tax,	940	00
Miss Matilda E. Van Ness, through Charles P. Van Ness, Executor, Conn., Hartford—Mrs. Lydia Morgan, by S. M. Buckingham, Execu- tor,	100	00
Less U. S. Tax,	60	940 00
W. N. Y. Genesee—Dividend Residuary Est. Hon. Allen Ayrault, through Ephr. Cone, Trustee,	165	00 2145 00

Total, \$14,733 72

EPIPHANY.

APPEAL OF THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS.

NEW YORK, *January*, 1866,

TO THE BISHOPS, CLERGY, AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH :

Brethren :

The demands for active Missionary effort were never more urgent than they now are. In every direction, great and inviting fields lie open to the labors of God's people ; from every quarter the cry comes, enter in and reap. To fulfil the injunction of the Apostle, "As we have *opportunity*, let us do good unto all men," will tax the mightiest energies, the most far-reaching love and zeal of the followers of Christ, for the opportunity is ours at this time for a world-wide beneficence.

In the overturnings which God's resistless power, in the exercise of His divine wisdom brings to pass, new fields are brought within the scope of our direct Missionary labor. In our own country the mighty changes which God's hand has wrought have introduced to His people a wonderfully changed aspect of things, in all that pertains to the Missionary work of the Church at home. These changes and the demands consequent upon them will be met, it is not to be doubted, in a spirit of noble liberality. We would not detract one iota from the merit of these claims, nor turn aside in the slightest degree the current of sympathy which flows in that direction, nor would we disparage in the smallest measure the claims which are urged by the Missionary interests of the vast West. On the contrary, it is our earnest hope, that zeal and effort in behalf of our own beloved land may be largely increased.

Still, with all this, while we listen to the call which that department of the work so justly makes, we cannot fail, as we look out upon the world and see its condition—the Heathen world lying in wickedness and knowing not that *the Son of God is come*,—vast portions of the nominally Christian world with this glorious central fact and all the life-giving truths which cluster around it, overslaughed—Christ's light made darkness through the corruptions of a base and soul-destroying system—we cannot fail to remember that the Son of God came to seek and to save that which was lost, nor pass unheeded by the command of the Master, "Go ye into all the world and preach the Gospel to every creature."

In the Divine economy God has committed *this work of making known the Gospel to all the world*, to His Church; on it the injunction is laid, on it the responsibility rests; and, as the Church is simply an aggregate of disciples and followers of the Lord Jesus Christ, every individual member of the Church shares that responsibility, and must see to it that his duty herein be faithfully met.

Our Church has in her highest legislative council recognized this principle. She has declared that for her in the out-goings of her sympathy and prayers and labors and gifts, *the field is the world*; within no narrower limits, according to the measure of ability with which God has blessed her and the opportunities which He opens before her, would she confine her efforts to carry out the Divine behest of Him, who "so loved the world as to give His only begotten Son, that all who believe in Him should not perish but have everlasting life:" and by her the principle of individual responsibility in this regard is most unequivocally stated. This principle, moreover, is a part of the Divine Constitution of the Church, as it was originally instituted by Christ; it every where enjoins the ministering to others of the gifts with which God enriches His people, and what gift is to be compared with that of the Gospel of grace and salvation.

The prayer which our Divine Master puts into the mouth of His people embodies the same principle; every disciple of His is therein taught to pray for the extension of His Kingdom, and for the growth of that Kingdom until throughout the world His will be done, even as it is done in Heaven.

How then can any perish—how can any individual Christian shut out the obligations thus imposed, and yet be counted as faithful to the Lord?

The blessings of God's providence and grace are at all times sufficient to prompt to glad returns of thankful offerings—how much more then now, when He has so signally interposed to save us out of our troubles—to lift off the anxieties which oppressed us—and to restore to our land the blessing of peace. Surely this is a time in which it becomes God's people to devise liberal things in respect to the Kingdom of Christ. The world now lavishes its abundant wealth upon objects which minister to pride and selfishness; may the people of God find their delight in the bestowal of abundant offerings to sustain and extend the institutions of the Gospel.

Through a course of thirty years under the present organization of the Board, the Church has carried on her work of Foreign Missions. As must needs be, special fields have been selected and laborers sent forth to cultivate those fields.

IN GREECE the venerable Dr. and Mrs. Hill still pursue their labors as in past years. Thousands of the females of that kingdom have, by them, been taught the pure doctrines of God's precious word, and the fruit of their toil will, in due time, be manifested more largely, we doubt not, than has hitherto been seen.

AFRICA pleads earnestly for a large increase of appropriation of funds to meet the pressing necessities of our Mission in that land. The present condition of the Mission is one of great encouragement; and as God blesses the work, and by his blessing now

invites us to enlargement, so should the opportunity be gladly met by increased contributions to this most interesting field.

CHINA. — From the state of depression consequent upon the repeated afflictions and trials to which the Mission in China has, within the past few years, been subjected, there is prospect of relief. Missionaries once connected with that field, but who, by force of circumstances, have for a time been separated from it, are now preparing to return, and additions have been made by new appointments.

One who was formerly connected with this Mission, but who for the last six years has been faithfully at work in Japan, has been chosen (by the recent General Convention) as Missionary Bishop to China, with jurisdiction also in Japan. With the consecration of the new Bishop, things will renewedly be set in order, for the vigorous prosecution of the work as heretofore. To this Mission there should be an enlargement of gifts to meet its present and increasing wants.

THE MISSION TO HAYTI is a work the charge of which has just been assumed by the Foreign Committee. One station only is at this time occupied, and that by a single laborer. Other portions of the Island present urgent claims for the services of Missionaries, and the Committee call for funds to meet the wants of this promising field.

MEXICO. — Preliminary steps were taken last year with a view to entrance upon Missionary work in Mexico. It is a field which, in many respects, has peculiar claims upon the Church in this country; and the movement which has been made towards a reformation in the Church there, and the introduction of the pure Gospel, should enlist our earnest sympathy and aid.

In view of the facts herein briefly presented, the Foreign Committee respectfully ask for liberal contributions to this department of Christian effort.

On behalf of the Committee,

S. D. DENISON, LOCAL SECRETARY.

MISSIONARY ROOMS, *January 1st, 1866.*

Remittances to be made to JAMES S. ASPINWALL, Treasurer, 86 William Street, New York.

COMMITTEE FOR FOREIGN MISSIONS.

Rt. Rev. HORATIO POTTER, D. D., LL. D., *Chairman.*

Rev. JOHN COTTON SMITH, D. D.,
 Rev. A. H. VINTON, D. D.,
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 Rev. H. DYER, D. D.,

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FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

JANUARY, 1866.

THE MEETING OF THE BOARD OF MISSIONS.

At the tenth Triennial Meeting of the Board of Missions, in Philadelphia, there was a full attendance of the members, and the proceedings were of the greatest interest and importance. All present seemed to be actuated by an earnest desire to extend the Redeemer's kingdom, and to bestow thought and care upon measures having this object in view. The sessions were unusually protracted, but the interest was unflagging to the end. We trust that it is an indication that there is among us an increased zeal in behalf of Missions, and a more thorough consecration to the Master's service and glory.

The measures affecting Foreign missions, or which mutually affect the Foreign and the Home work, upon which final action was had in the Board, or, when necessary, in the General Convention, were as follows:—

(1.) The Annual Meetings of the Board, until otherwise determined, are to be held in the city of New York. All missionaries of the Board in active service who may be present, both of the Domestic and Foreign Committees, are to be admitted to an honorary seat in the Board, with a right to participate in the deliberations, but without the right to vote. It is made obligatory upon the Secretary, in calling the Annual Meetings, to give notice that occasions will be offered at such Meetings for members of the Church to take part in the consideration of the subject of Church Missions.

(2.) The two Committees of the Board, jointly acting, are to designate one place in the Atlantic tier of States, and one place in the States west of the Alleghanies, at which to convene, in the week after Lent-Ember week, and in the third week of October, a series of public meetings, on two or more successive days, for the advocacy or discussion of topics and measures tending to the advancement of missions, Domestic and Foreign, and to take all necessary procedures to provide for, facilitate, and secure the arrangements for such meetings. They are to send eight delegates, who shall be

charged with the delivery of addresses and the conduct of the meetings; and at all such meetings contributions, for the support of missions, Domestic and Foreign, are to be solicited (collections to be equally divided between the two Committees, subscriptions and donations to be appropriated at the will of the contributors). Such meetings are to be known as the Delegate Meetings of the Board of Missions.

(3.) The following, in the Report of the Special Committee, to whom was referred the Report of the Foreign Committee, was adopted: "The case of the African Mission presents no matter for practical consideration at this time, unless an exception be made in the question as to some change in the policy of using the English language almost exclusively in missionary work. In the opinion of your committee, experience proves that every missionary should learn, as soon as possible, to preach the Gospel to the natives in their own tongues, and without the intervention of an interpreter."

(4.) The following resolution, presented by the same Committee, was adopted: "*Resolved*, That it is important that the Mission in Greece should be reinforced, at no distant day, by new laborers, and that this Board commends to the Foreign Committee a renewed attention to this important work."

(5.) A Canon was passed by the General Convention which enables any presbyters of this Church, in number not less than six, and being in actual charge of as many self-supporting parishes, in any Foreign country, to form themselves into a Diocese, on certain conditions stated in the Canon. This was adopted with special reference to missions in Liberia.

(6.) The report of a Committee of Conference of the two Houses of the General Convention, touching the mode of organizing Foreign Dioceses, and forbidding any alteration of the Prayer-Book or the Constitution, until there were three Bishops in that Foreign country, was also adopted.

(7.) Hereafter Foreign Missionary Bishops are to be entitled to a seat in the House of Bishops; and are to be eligible to Dioceses in the United States, provided the election is approved by three-fourths of the Bishops and Standing Committees.

(8.) A Canon was passed enabling the House of Bishops to elect Missionary Bishops, Foreign and Domestic, during the recess of the General Convention.

(9.) The Rev. CHANNING MOORE WILLIAMS was elected Missionary Bishop to China and Japan, by a unanimous vote of both Houses, and subsequently, after remarks of great interest concerning the Bishop elect by various members of the Board of Missions, the following resolution, offered by Bishop Potter, was unanimously adopted:—

Resolved, That this Board, having heard of the unanimous nomination of the Rev. Channing Moore Williams, missionary in Japan, to be Missionary Bishop to China, having jurisdiction of the Missions in that country and in Japan, and of the unanimous confirmation of the nomination by the House of Clerical and Lay Deputies, desire to express their great satisfaction with the choice, and to assure him of their earnest sympathy and steadfast support.

(10.) The following Resolutions concerning the Missions in China, Japan, and Mexico, were adopted by the Board :—

Resolved, That the Mission in China should be speedily strengthened and vigorously prosecuted, under an Episcopal head, as heretofore.

Resolved, That the labors of the Rev. S. I. J. Schereschewsky, in translating the Holy Scriptures into the Mandarin dialect, are viewed with the deepest interest by this Board ; and that the Rev. gentleman is hereby instructed, while pressing his work, to prepare a complete list and explanation of every instance in which he may have preferred to depart from the English translation, as a guide to the true sense of the original, such list and explanation to be duly reported to this Board.

Resolved, That the Mission in Japan is worthy of all encouragement, and that its prospects are, on the whole, viewed as very favorable, in spite of the difficulties with which our single missionary at Nagasaki is surrounded, and in which he has the hearty sympathy of this Board.

Resolved, That the explorations of our missionary in Mexico have elicited sufficient evidence of a state of things in that country which renders it desirable that our Church should proceed, however cautiously, with the enterprise that has been thus begun ; and that this Board is satisfied that a reformation in Mexico cannot be successfully prosecuted by any other than by a Church combining a pure and primitive faith with Episcopal and Liturgical order.

THE FRENCH ROMISH PROPAGANDA.

It is a very noticeable circumstance that while at Rome the old trunk of the Papacy is rotten at the core, yet its branches, in other countries, are sending out very vigorous off-shoots. The Papacy is to-day stronger at Paris than it is at Rome ; while in Italy her numbers are diminishing, in England they are increasing ; and, in India and China there are hosts of Jesuit missionaries. Nearly all the Jesuit priests in heathen lands are sent out and supported by French Romanists. At Paris there is a flourishing Romish Missionary College, in the Rue de Bec, which has sent out a great number of laborers, especially to China. Some of its graduates have suffered martyrdom in China and Cochin China during the last ten years. A room in this college, called La Salle de Martyrs, is set apart for exhibiting some of their relics, and the instruments of torture by which they met their death. Lyons, too, has taken the lead of Rome in missionary publications. At the Propaganda printing press at Lyons, great activity and ability are exhibited in the publication of the "Annales de le Propagation de la Foi," which are issued simultaneously every second month, in five or six of the leading languages of Europe. They have a circulation of 220,000 copies ; 180,000 of which are received and circulated by Rome's untiring Collectors for Missions, who are mostly females. *During the last twenty years more than five hundred of these zealous females have gone out from Europe to engage in female education in India and China.* Indeed, the present extensive efforts in connection with the French Propaganda began in 1816, in the labors of two females to

collect subscriptions among the workmen of Lyons for Missions, and weekly *soi* subscriptions were received. The first four years, 4,000 francs annually were collected but the next year it rose to 105,000 francs, and now it has reached 4,000,000 francs. The Romish Church has learned what a power female agents are—at home as collectors, and abroad as teachers—and she has extensively availed herself of this power. Would that we could say the same of our own Church.

THE ITALIAN REFORMATION.

Clergymen of the Church of England, and of our own Church, who have lived for a year or two in Italy, or who have recently visited it, agree in testifying to the reality of the work of religious reform which is now taking place in the Italian Church. The Bishop of Gibraltar, Canon Wordsworth, the Rev. J. Long of the English Church Missionary Society, and the Rev. Dr. Butler, and the Rev. W. C. Langdon, of our own Church, testify that the movement is *not* entirely political, but is also largely religious. The Bishop of Gibraltar, in his "Notes of a Visitation Tour in 1864," says, "I am quite sure, that the movement in the Italian Church is real, and (in the South of Italy especially), satisfactory; though I do not think that any great immediate results are to be expected." An Italian newspaper, the *Estaminatore*, has for some time been occupied with a discussion of the possibility of an internal reform in the Italian Church. It expresses views which certainly receive the approbation of many earnest minds in Italy, and characterise a tendency in the aspirations of the Church, in which we should take an interest. This paper has now brought out a formal programme of reform, which it considers desirable. It runs as follows:

"Our fundamental idea is the restoration of old Catholic rights and duties to believers in all orders, of the clergy and laity."

"From this it follows: 1. That the laity must recover the right of choosing their ministers, and of administering the temporal concerns of the Church. 2. The Bishops must be chosen by the clergy and the congregations, without prejudice to the rights of the crown. 3. Bishops and Metropolitans must be reinstated in their ancient positions as Diocesans and Provincials, the present servile dependence on Rome, and all oaths of vassalage to her, ceasing. 4. The celibacy of the clergy must be a matter for their own choice and determination. 5. The laity must have unrestricted liberty to read the Holy Scriptures. 6. The Liturgy must be read in the national tongue, and in a form intelligible to all. 7. The confession must be no longer obligatory but voluntary; and the Communion must be received in both kinds."

Who will say that this will not do even for a beginning, or that, if this movement be properly guided and aided, it may not, with God's blessing, result in an extensive reformation of the Church? We rejoice at the action of our General Convention in appointing a Committee to sit during the recess of the Convention, with power to collect

and diffuse information in relation to the movement in Italy, looking towards a reformation of the Church therein, and to report at the next Convention. The Committee on this important subject are the Right Rev. Bishops Whittingham, Bedell and Stevens; and the Rev. Drs. Mahan and Montgomery, and the Rev. W. C. Langdon.

THE BISHOP ELECT TO CHINA AND JAPAN.

The Rev. Channing Moore Williams, the Bishop elect to China and Japan, was born in the city of Richmond, Va., on the 18th of July, 1829. He is an A. M. graduate of William and Mary College, Virginia, which he attended in the sessions of 1851-2 and 1852-3. He pursued his theological studies at the seminary in that diocese, and was ordained by Bishop Meade, in Christ Church, Alexandria, in June, 1855. In November of that year he sailed, in company with the Rev. J. Liggins, for China, and continued his labors in that country until he was appointed by the Foreign Committee as a missionary to Japan. He reached Nagasaki in July, 1859, and has there pursued his zealous labors ever since.

THE MISSION TO HAYTI.

At the Annual Meeting of the American Church Missionary Society, held in Philadelphia, in October last, the following resolutions were adopted:—

Resolved, That the Executive Committee be advised that it is the desire of this Society that the Haytien Mission be tendered to the Foreign Committee for its adoption and care.

Resolved, That the Treasurer of this Society be directed, on the acceptance of this Mission by the Foreign Committee, to pay to its Treasurer all funds now in hand or which shall hereafter be contributed for that special object.

The Foreign Committee have accepted the care of this Mission, and have secured the valuable services of Bishop Burgess in making an Episcopal visitation of the Island. The Bishop is making his arrangements for a speedy departure.

AFRICA.

MONTHLY RECORD BY BISHOP PAYNE.

CAVALLA, 14th Sunday after Trinity, }
 Sept. 17, 1865.

On Thursday last having received an urgent request from Rev. J. K. Wilcox to visit him, and informing me of a favorable opportunity to do so, I shall probably go, embarking at Cape Palmas to-morrow.

At the 7 o'clock service this morning Mr. Hartley lectured on the Gospel and Epistles. In the evening I preached, from

2 Thess. iii. 1-5, a farewell discourse, ready to depart on the morrow.

We closed the day, as usual, with singing hymns, some villagers and the advanced school girls uniting with us.

GREENVILLE, SINOE, September 24.—I left home on Monday morning, for a visitation to this place. Reaching Cape Palmas at 12 o'clock, and spending a few hours with the Mission family, at the O. Asylum; at 5 o'clock I embarked on board the English barque *Hind*, Capt. Angel,

supercargo, Mr. J. J. Ackhurst, an old acquaintance and kind friend.

On Wednesday I was sufficiently recovered from sea-sickness, caused by the unusually rough sea, to hold service in the cabin, the captain having kindly called the seamen aft to attend. Nearly all except a Romanist (caught a few days after stealing rum) did so.

On Wednesday evening we anchored off this place, and next morning came on shore, where we found Mr. Wilcox and other friends awaiting us. In the afternoon we visited Fishtown, a few rods from Greenville, on a bay to the north of the town. The inhabitants (numbering, perhaps, two hundred) are chiefly of the *Kabâ* family, whose chief settlement is Niffon, a short distance below the *Kvoo* country. Like the *Pickaninny-Sess* people, whose head-quarters are near *Grand-sess*, they are migratory, and live all along the coast for a hundred miles, where fishing, or employment in boats and ships, offers means of support. Mr. Wilcox usually preaches here every Sunday morning, at 7 o'clock. Friday morning was devoted to the examination of the Mission School, taught by Mr. James Mayer, which (I regret to state) was far from satisfactory.

On Saturday, with Mr. Wilcox, I visited the agricultural district of Lexington, north of Greenville, and distant 4-5 miles. There are here about one hundred and fifty people, including recaptive Africans. Mr. Wilcox preaches here occasionally, and is now, with the aid of Liberian friends, erecting a small chapel.

CONFIRMATION SERVICE.

This morning, in our little Church (St. Paul's) in Greenville, which was well filled, I preached from Psalm lvi. 12, 13, and Philip. ii. 14-17, and confirmed seven persons. Two others were prevented by sickness or other cause from being present. In the afternoon, with Mr. Wilcox, and Mr. Morrell, a merchant (who keeps a Sunday School at the place), I

visited and attempted to preach to the fishermen on the *Blue Bara*, on the south side of the Sinoe river. The people here are distributed in three small villages, numbering about as many as those on the opposite side. Like them, they are *Kabâ squatters*, at the will of the *Blue Bara* people, who own the territory and live in the interior, on the same side of the river.

This evening Mr. Wilcox preached from the text, "The path of the just is as a shining light," etc. It was rainy, but still a number attended. The day was closed (as at Cavalla) with singing hymns, at the minister's house, where, I am happy to say, as in the Church, the pastor's proper influence is manifest. The communicants of St. Paul's Church now number thirty.

Monday, Sept. 25. — This morning, with Mr. Wilcox and Mr. Josiah Neyle (a communicant of the Church), I attempted to ascend the Sinoe river fifteen miles to the Falls, but (owing to the rapid current of the river, now swollen by rain) we only got up about nine miles, when it was time for us to return. My object in going was to visit a settlement of re-captives located at the Falls, with the view of inaugurating some effort to improve them. There are said to be three hundred or four hundred of these people in all the country. Most of them have voluntarily placed themselves in rude tenements on the farms of the Liberians proper, finding there a precarious support in occasional employment, making baskets, mats, etc. Some twenty, it is said, under these circumstances, have become members of the Baptist or Methodist congregations in the settlements; and 30-35 families remain at the Falls, there being no school whatever for them, and no organized or regular effort made for their moral improvement.

A CATECHIST APPOINTED.

I felt it proper to engage the services of Mr. Neyle to act as catechist or teacher among them. His approved Christian character and former connection with them

as superintendent seemed to indicate a fitness for the position.

Returning to Greenville, we embarked at five and a half o'clock for Bassa. Mr. Wilcox, at my request, accompanied me. A heavy rain and darkness overtook us, but we got safely on board the ships, only a little wet.

BUCHANAN, Sunday, October 1st.—Sailing from Sinoe, early Tuesday morning, we passed, about noon, the *Langwin* river. This is the largest river on the Liberian coast. Admitting schooners of considerable size over its bar or mouth, it is said to be navigable for canoes and boats five day's journey, or about one hundred and fifty miles interior; its sources tending towards Cape Palmas, where a branch of the Cavalla takes its rise. Five days beyond the head of navigation, on the Langwin, is a *vast inland lake*, which finds its outlet, through the Niger, into the Gulf of Guinea. This at least is the unanimous testimony of the natives along the coast, and is doubtless true.

We anchored off this place on Wednesday, and came on shore at 3-4 o'clock. I landed at Fishtown, Lower Buchanan, and visited the deserted Mission House and solitary grave of a dear departed sister, the late Mrs. Mary Louise Rambo. The house I found in so dilapidated a condition that I determined at once to dispose of it. The remains of Mrs. Rambo I propose, with the consent and wish of her husband, to remove to Cavalla.

This morning, Rev. Mr. Wilcox reading the service. I preached, to a good congregation, in the Court house, from Zechariah v. 6, 7. In the afternoon, in the same place, I read the service and Mr. Wilcox preached, from Ruth i. 16, 17. The attendance was again good. The evening was passed in profitable conversation with my kind host, Dr. Smith, and Rev. Mr. Williams, Congregational minister, lately arrived from Demarara. We closed with prayer and singing, thus again communing with the dear family, as at Cavalla.

VISIT TO EDINA.

BUCHANAN, Wednesday, October 4.—Yesterday was spent in Edina, opposite to this place, the guest of Mr. John Crusoe, formerly a pupil of Rev. J. Rambo, of our Mission, now the most prosperous merchant in the place. The town has greatly improved since my last visit to it, in 1830. Instead of emigrant fathers are now the Liberian children, who have in very many cases built for themselves very comfortable houses. Most remarkable amongst these for enterprise is Mr. Thomas Moore, now superintendent of the County. To him the thanks of the country are due for having developed the most successful coffee farm to be found. He kindly conducted me over it, explaining his method of cultivation. One lot, of about two acres, was very beautiful. Lately planted, in young trees, he has distributed over it, at intervals of fifteen feet, cocoanut trees. These not only afford a grateful shade to the young plants, but as they grow must present a most picturesque appearance. Mr. Moore's crop thus far (and the coffee is not all gathered) is 3900 lbs. A sudden rain storm drove us hastily from a *coffee-grove* into the more secure retreat of Mr. Crusoe's fine new dwelling, near at hand.

BUCHANAN, October 8.—On Friday afternoon, according to previous appointment, I held services in the Court House. "General parade" and unfavorable weather made the attendance small, but there were present Hon. Thomas Moore, superintendent of the County, a good Methodist, and Judge Hervey, of our Church. Yesterday (Saturday) I performed the sad task of removing (with her husband's approbation) the remains of our late beloved sister, Mrs. Mary Louise Rambo. They are to be carried (*D. V.*) to her other African home, Cavalla. Alas! it is only her *remains* we take, but her spirit and lovely form seem to linger around and go along and live with us.

I was induced to propose this removal

to Mr. Rambo, because the Liberian settlement of Lower Buchanan having nearly gone down, and the site proved comparatively unhealthy, it is not probable that it will be again occupied by foreign missionaries. But the cocanut trees planted by these men far away still wave their graceful branches, and the coffee blooms and bears, and sweet flowers smile and send forth their fragrance; *the life of God is there*, and spiritual life already gone forth shall go forth again, to recaptives and other natives settling around the Mission premises. For "the blood and death of the martyrs is still the seed of the church." Amen.

SERVICES AT THE MISSION HOUSE.

This morning, at 11 o'clock, Rev. J. K. Wilcox reading the service, I preached, in the Court House, from Nehemiah, vi. 3: the model, heroic, disinterested, pious, faithful ruler and servant of God, resisting every temptation to draw him aside from his "great work" of upbuilding the kingdom of God. The great head of the Church fill the world with Nehemiahs! A rainy morning prevented the presence of the only candidate for Confirmation, who had to walk a great distance to reach the place of worship. The little flock here sadly needs a kind shepherd, whom may God speedily send!

According to notice given last Sunday, the Lord's Supper was administered to about a dozen communicants. Two present did not come forward; one, alas! having afterward confessed his unworthiness because of *intemperance*.

In the afternoon, I baptized *Samuel Denison*, an interesting little native boy belonging to the Sinoe (*Nyano*) tribe, adopted, or at least educated, by Rev. J. K. Wilcox. Judge Henry and wife, with Mr. Wilcox, were his sponsors, in the confident hope and expectation that he will be often remembered in the prayers of his esteemed though far-off namesake. Rev. Mr. Wilcox again preached, his sub-

ject being, the *new brother*, from the text, "Ye must be born again."

Our Sunday evening was again delightfully closed in singing with Doctor Smith's family. The Doctor, who has been religiously educated in the family of the late Judge Day, with his estimable young wife, seems to take great delight in this exercise, entering most heartily into it himself.

Letter from the Rev. C. C. Hoffman.

The Rev. Mr. Hoffman writes from Bohlen Station under date of September 30th. He dwells upon the importance of this station, and the vastness of the surrounding field, and makes a most earnest appeal for resident missionaries.

I am here on my eighth visit since my appointment to the charge of the station, a year ago last July. The Lord has been very gracious to grant me health and strength thus often to reach this interior station, seeing it is attended with much fatigue and exposure, and also that we meet with the opposition from tribes on the way, whom we pass with difficulty, or have to avoid altogether by taking another route. But the Lord is my Shepherd, and he not only makes "room" for me, but some times turns my enemies to friends. Thus the very people who two months ago turned Bro. Hartley and myself back, not allowing us to ascend the Cavalla River, now made no opposition, but kindly entertained me. They evidently did not wish me to go, but they would not hinder me. The station needs sadly a resident missionary; and for one of the right spirit and fitted for the work, it is to my mind a most inviting place. Think of occupying an outpost with the vast unexplored interior beyond you, where no ray of light shines, no message of mercy goes. Here is untouched heathenism; here the dominion of the devil is undisturbed by one soldier of the cross. Oh, sleeping, slumbering Church of Christ, wake up to thy great work! Oh, ye who have been signed

with the sign of the cross, and baptised with the baptism of the Holy Ghost, consider your duty to these wretched millions for whom Christ died, and to whom Christ has opened the way.

The work here has commenced. A school of eight boys has been for some years in operation, a good Christian native teacher is in charge of it, and he himself wishes to study for the ministry. A Christian man and his wife are in charge of the house. There is a comfortable mission dwelling, teacher's house, school house and garden. Much seed of truth has been sown in the surrounding towns. There are some kind friends among the heathen, and the large and influential native town near is strongly in favor of the mission station, and of its being supplied with a missionary, chiefly, without doubt, from selfish and worldly motives. Still, when danger has threatened, they have professed themselves ready to fight, rather than that the mission should be given up. Natives are constantly coming here from the far interior, from whence, also, lads could be obtained for the school, who, by and by, might go to their people with the gospel light. Food is abundant; the woods abound with deer and game, and the ground brings forth abundantly. Three miles from here is a river which flows to an indefinite (unexplored) distant interior; on its rapid currents you may go in a single day to its mouth, from seventy to eighty miles.

AN APPEAL FOR MEN.

Now that through our beloved country, the weapons of earthly warfare are laid aside, now that so many have imperiled their lives, yea! laid them down for her good, oh! are there none to "Stand up for Jesus," and come forth to maintain His cause *here*? to occupy this *outpost*? It is your Master's territory, He commands the assault to be made; you, yourselves have received His "marching orders."

We ask not for a *thousand men*, and you

have so often in the late war heard called for, nor for 500, nor for 100, nor 20, nor 10, nor 5, but only 2. *Two good soldiers of Christ, for an outpost in Zion.* Oh! may the Lord touch the hearts of some to answer this call, and give *their lives* to this most blessed, most glorious warfare.

CAPE PALMAS, October 9th, 1865.

I returned on the 5th inst., two weeks from the time of leaving; on my way home I stopped again at Grebo, "Beulah," and Riverside. At Beulah I found Mr. Thomson. He has had the country house made more comfortable than when Mr. Minor was there, and cleared more land. Near the house he had set out over 100 fine coffee trees, which he had obtained from the *neighboring woods*. The *finest Coffee in the world grows here wild*. Here is another interesting field for a missionary among the Hurobo people, who have about 50 towns, from fifteen to twenty-five thousand people, speaking one dialect, living in a hilly and beautiful country, from thirty to fifty miles interior. Our station is in the midst of the tribe, which is divided into six divisions under the following names:

Ti-da-wee-de-bo, with ten towns. In this division we have our station—Beulah.

Nao, the next, a very hilly section, has seven towns.

Tuo, whose territory runs to the Cavalla River, has twenty towns.

Bifo, also to the river, has four towns.

De-di-a-bo, on the river, seven towns.

Ni-wi-wur-a-bo, with two towns.

I trust from the missionary school under Mr. Auer's charge we may get some good men for the work; and from the native training school under Mr. Duerr here, we may also raise up natives who will be evangelists and teachers to their own people. May the Lord hasten the good work.

RIVERSIDE STATION.

Another station I beg leave to refer to—Riverside.

From Cape Palmas to the Cavalla, the nearest point ascending is Dena. Dr. Savage early saw the importance of securing this point as a mission station; but, as he will tell you, the Barobo people, intermediate, would not allow the mission to go so far beyond them.

Now things have changed. The Barobo people make no opposition, and the Dena people are glad for our coming.

Moreover, four of our Christian native youth have gone there to settle as farmers, and are now ready to cut and grind five or six acres of cane. They are clearing land and extending their farms, by grants of land from the natives. At my recent visit the natives granted to the mission a fine hill, about one hundred and twenty-five or one hundred and fifty feet high, immediately in the rear of the land granted to the young farmers, and now covered with cane. They wish to build on this hill, and thus we will have the commencement of a Christian village. Mr. Minor is industriously engaged now with the people, in erecting a house. The people received him gladly, and he and his family have been living in the native town for a month, and there will remain until their house is finished.

Dena is a central point, and important, not only to those going from here, but in ascending the river from Cavalla one reaches it the first day—it is the sleeping place. The tribe is connected with the Cape Palmas natives, and is an influential one.

I was thankful to find all well on my return; a special favor after fourteen days' absence to meet again in peace and safety. I brought with me, for the training school, John Bohlen, and for Hoffman Station, three little boys from Tebo Station, viz: Francis Vinton, Henry Blackaller, and Joseph Morse. These will attend the school at Hoffman Station, where they will have more advantages and fewer temptations than at the little school at Tebo.

Letter from the Rev. Benjamin Hartley.

Under the date of October 3d, 1865, the Rev. Mr. Hartley writes as follows:

I am now just rising from my third attack of the fever. I am thankful to say that I have had it very lightly. My fever has always taken the intermittent form, which is the most favorable. It is said to be the result of my going to Bohlen, but I fully expected to have it *some time*, and I am very thankful it has come in so mild a form, and that I may hope soon to be acclimated.

For several reasons I had a great desire to visit Bohlen, not only to see the country and situation of the Mission house, but to see the people there; and the tribes between us on the beach, and those in the interior, and you may well imagine that my eyes and ears were not closed as I passed amongst them.

THE INTERIOR TRIBES.

In regard to the tribes through which we passed, I may say that I was surprised to find such a similarity; where we get beyond the immediate influence of the coast, we find the people of a milder cast, easier satisfied and more hospitable. The houses are larger and better than any I have seen between Cavalla and Fishtown, but the people seem to cling more tenaciously to their superstitions. Their Gree-gree houses &c., are more carefully attended to, and while they give us all attention, it is easily seen that it is because we "bring certain strange things to their ears" to which, although they assent, still do never intend to follow. As to the field around Bohlen for missionary work, I need say no more than that it is vast in extent, and all open, and seemingly just waiting to be occupied. This much we might say of nearly the whole continent; and, what we want it seems to me, is a corps of itinerating missionaries, and such a want is very hard to fill, almost impossible by white men, for there are very many obstacles in the way—still we must try.

THE COUNTRY ABOUT BOHLEN.

The country about Bohlen is quite hilly and picturesque, except in the North which is flat. I had the pleasure of visiting the falls, which are wide but only some fifteen feet perpendicular. We went some twenty miles on the upper Cavalla, and preached in various towns. Here we met with people who had never seen a white man before, so you may imagine their astonishment. As soon as we entered one of the towns several women and children ran away from fright; seeing, however, that we were peaceable beings, they presently gained courage, and came nearer and nearer, until they touched my hair to see if it was real, and then felt my skin to make sure I was a real being like themselves.—Oh! that God would send us men to preach regularly to all these people.

But I must stop. In regard to home news I would say, that as the Bishop has gone on a visitation to Sinoe, I have much of the charge and responsibility of the station upon me. This being the largest and most important of our stations, there are many things to attend to, and had it not been for Mrs. Payne, I do not know what I should have done while I was confined to bed with the fever. I am very happy to say that all things are going on as usual, and that the school and family are all blessed with good health. We are now having our latter or spring rains, and the summer's heat will soon be upon us.

 Letters from the Rev. J. W. C. Duerr.

The Rev. Mr. Duerr reached Cape Palmas on the 29th of July. Writing on the 10th of August, he says:—"On the 1st inst. Bishop Payne came from Cavalla, and gave us a hearty welcome. I was surprised to see him so remarkably well. He moves about with the vigor and quickness of a young man. Mr. Hoffman accompanied by Mr. Hartley returned from Bohlen, on the 4th inst. The pressure of duties from this

and the outer stations lies heavily on Mr. Hoffman, and I am very glad to assist him. There is work enough for two, and I entered into missionary labor at once. The Cape is a beautiful spot, and the asylum is a happy home for the orphans and for us. We are much pleased in every respect, and willing to do the work of the Lord with our whole soul and strength, hoping to become a blessing to many." The following letter which is dated September 14th, contains some interesting particulars concerning the Training School for Native Preachers and Teachers, which has been commenced by Mr. Duerr:

Since my last to you, we have commenced one of the most necessary institutions for our mission here. It is a Training School for young men looking forward to the ministry. Neither the Bishop, nor any other missionary had any idea that his long desired school would or could be carried into effect *now*; but, as we were *providentially* led to do so, we began it in the name of our Master, hoping for your kind sanction and support. Allow me to mention some of the details which urged us to act as we did. Soon after my arrival, Richard Killen, a promising young native, was given into my charge for his theological education. Several others, hearing of his good opportunity to *learn*, reported themselves to Mr. Hoffman, asking for the same privilege. One Edward Collins, came down from Bohlen Station for this purpose, the other, David Morris, is from Webo, beyond Bohlen, and the third, John Burrows, from Berby. They have given sufficient proof of their Christian character, and have been well known to Mr. Hoffman for a number of years; they are animated by a great desire to study, and to become co-workers with the missionaries among their own people. This last desire is of the greatest importance for our Mission. There has been a station opened for some years past at Bohlen, but there has been no foreign missionary resident at

that place since Mr. Auer left it. Mr. Hoffman, whose heart is full of love and hope for the interior tribes, had at different times determined to move thither, but was prevented from doing so by political difficulties between the interior tribes and those on the coast. These wars, caused by the selfishness of the coast people, are existing up to this day. There was a battle fought only a few days since, and when these difficulties will be adjusted, the Lord only knows. But while there is little hope of a foreign missionary being able to occupy that mission field, a native missionary could do so at his pleasure. But we have not the men and will not get them until we educate them. The Bishop and ourselves regard it therefore a special providence of our Lord that these men came.

COMMENCEMENT OF THE TRAINING SCHOOL.

We have already commenced a preparatory school for the projected Theological Seminary with them, and three more will probably join them very soon. The great importance of this new branch of our mission work is clear; we *must* have more men, especially for the people in the interior, who are always so glad and willing to hear the gospel, even more so, in some respects, than those who have heard it for 25 years. We have gathered these young men in the little frame house near the Asylum. There they live together in peace, and receive instruction in the Asylum school room. R. Killen, the more advanced, and an amiable young Grebo, studies Latin, Greek, Bible History, and singing, and receives Bible explanation and homilies with the catechists of Cape Palmas district, who assemble weekly for this purpose. The other young men constitute the 2d class, and are instructed in spelling, reading, writing, arithmetic, singing, history, explanation of the Bible, universal history, English grammar, geography and natural philosophy. As soon as we get a melodeon they will be

taught to play it. The orphans receive lessons in the same branches as the 1st Class. Five girls have commenced to play on the melodeon of Mr. Hoffman.—Killen is my teacher in Grebo. I alluded already to the fact that the catechists of this district come every Friday to the Asylum and are instructed in the interpretation of the Bible, homilies and singing; the art last mentioned is in our churches and schools in an unsatisfactory state. I made it therefore my duty to bring about a change for the better; an opportunity to execute this plan is given in teaching the children of the Asylum, who are the leaders of our singing in Church, and the catechists of the different stations. It is an arduous work for thoughtless heads and uncultivated voices to get used to strict rules of music; a little improvement, however, can be observed already. A good melodeon would greatly facilitate this task, and I hope our dear friends in America will most kindly furnish the means for one.

ENTERED INTO A GREAT FIELD OF USEFULNESS.

I have entered into a great field of usefulness, and have so far done every thing in a cheerful spirit and am not discouraged by difficulties; yea, I find *no time* to be discouraged or disappointed. The number of weekly lessons I give, is from forty to forty-five; besides these I do as much missionary work as time and strength allow. Preach on every alternate Sunday at St. Marks and St. James, and at Mt. Vaughan and one of the heathen towns in the vicinity. On Monday and Saturday noons I visit these towns to impart Divine truth to king *Bede* and his people; and oh! it is a blessed refreshment for soul and body to go out after the mental exercises in twenty different branches of knowledge, to bring the message of salvation to a lost race. I find my recreations only in the *change* of work. I am thankful for the work the Lord has providentially appointed me to, and thankful also for the health and

strength He so graciously has granted hitherto; and it is my earnest prayer that the Lord may make me a rich blessing to this mission. We are greatly in want of all kinds of books for our new school. Mr. Hoffman will send a list of the *most necessary*; please send them by the first opportunity. Respecting the Missionary work, I testify that it is done faithfully. The Bishop and other missionaries are in earnest. Much Divine seed is sown in every way possible almost daily, so that a *good work* has been accomplished considering the many and great difficulties we have to encounter. There is, however, no step so necessary and important for the onward movement of our mission as the school above mentioned. The state of the mission *absolutely requires* it. We have the young men as a fruit of missionary labor, and the day schools of the different stations have given them a preparatory education to enter into it. Some have been hitherto trained by the Bishop, but if a man is overburdened with other duties he can certainly not pay the attention to this important work which is necessary. It should exclusively occupy the strength and time of men to be as thorough as possible; and the living together of young men under the proper direction of a head, greatly facilitates and promotes the cause. May the Lord bless us abundantly in our beginning, help us through all obstacles and make it a place of heavenly life and wisdom for His glory and the good of many! Mrs. Duerr was seriously ill two weeks ago, is, however, better now.

CHINA.

A VISIT TO SHANTOONG,

BY THE REV. ELLIOT H. THOMSON.

We give the concluding portions of the Rev. Mr. Thomson's Journal of his visit to the province of Shantoong:

On Monday morning I started for the city of Tung-Chow. It is a departmental

city about fifty miles north of Chefoo. The traveling here is done on mules and donkeys. The second village through which I passed was Choo-kie, where we formerly had a mission established.

The country around is very beautiful, but I was not favorably impressed with the place, it is too low and rather in a damp marshy situation. The house formerly occupied by Messrs. Smith and Parker, is now the residence of the Rev. Mr. Corbett of the Presbyterian Board.

Passing through the village of Choo-kie, we entered a large plain. The whole country as we passed along, was in the most beautiful state of cultivation.

The road a great part of the way is only a mule path. Though not dangerous it is very rough. Much of the scenery through which the road passes is very picturesque. The road winds along the sea coast; at times the loud roar of the waves rolling in on the one hand, and the high rugged mountains on the other, with the green valleys between, are dotted over with villages, and these valleys, running back far into the blue depths of the mountain range, altogether give a beauty and variety to the scenery difficult to be described.

APPEARANCE OF THE VILLAGES AND PEOPLE.

I should note here, also, the villages have not that squalid appearance of the villages of the south with their narrow dirty streets; here the houses are well built of stone or brick and the streets wide and quite clean. The people were all very civil but more reserved than those of Kiang-soo. The women are scarcely ever seen but at a distance, or as they peer out of the doors and windows at the foreigner.

These women, however, ride out on horseback, or rather on mules, which the women would not do at Shanghai under any circumstances; and they not only ride, but ride astride the horse, after our masculine style. In going out to ride many of the more wealthy, dress in the most gaudy and grotesque manner, and to make the contrast greater, they wear a short thick black veil over the face which reaches to the chin.

I noticed on many mountain tops as we passed, fortified citadels built as places of refuge in the time of the robber incursions from the west. To these many of the people fled at the time of the invasion in which Messrs. Parker and Holmes were killed.

They retire to these strongholds with their families, and horses, and cattle, and everything they can carry. I was reminded strongly of those passages in the Psalms, on which I had been working at a translation in Chinese, where the Psalmist speaks of the Lord as his "high rock," his "fortress," "place of refuge," &c. Would that these poor heathen knew him as such in their times of trouble.

We stopped for the night at a Chinese inn. They gave us a very good Chinese supper, at which we had to use our chopsticks: and they were rather surprised to see a foreigner who could eat with their "kwan," as they call them.

We were off very early the next morning, and pushed on for Tung-Chow, which we reached about two o'clock in the afternoon.

THE CITY OF TUNG-CHOW.

It is one of the oldest cities of China; there are two distinct cities separated from each other by high walls. The smaller one was once the harbor, into this the vessels trading at the place were brought and safely moored, for it was rather the robbers that they seemed to have feared; or, as I was told, the Japanese pirates. This harbor is now filled up and the trade of the place has died away. The wall of the main city is in fine order, having been repaired very recently during the inroads of the "Tai-Ping" rebels.

I find here two missionary families, forming two missions, those of the Presbyterian and Baptist Boards. They live entirely among the Chinese in Chinese houses, a little westernized and fitted to our mode of life.

The native population consists, to a great extent, of the families of merchants who are trading at a distance, or of those who have retired from business. They are very exclusive and are not at all favorable to foreigners coming among them.

There seems to be but little religious feeling of any kind: very little regard is paid to the temples. Those who have become Christians, however, seem to be of a very sturdy character, which promises well for the Church when once fairly established.

As in other parts of Shan-toong the houses are well built, and the streets wide and clean.

I only remained a short time at Tung-Chow, and then went on to a place called Hwong-hien, some twenty miles west of

Tung-Chow. It is a very stirring, busy town, and the people seem more alive than at the latter place. It is situated in plain, and has an inner and outer wall. The people are less exclusive, but still not at all favorable to foreigners.

But this has ever been the case at all the places where foreigners have newly come; they are powerful strangers, and the natives have a national fear and dread of them. This town is on the great thoroughfare to the western parts of the province, and I look upon the place as offering many advantages over any other place that I saw in Shan-toong for a new station. Its great drawback is, that it is shut off from intercourse with the coast.

There were many things said and done and many incidents with which we met that I should like to narrate, but my time is so limited that I must curtail my letter.

We returned to Tung-Chow and I visited the different churches, and the school under the charge of Mrs. Mateer. This at the present time is small but it promises well.

RESULT OF TEACHING ENGLISH.

In my humble judgment, if we had never taught English in our school, it would have been a nursery to the Church and not a training school for the warehouse and the custom-house, and this I believe was the conclusion of our good Bishop at the last. Yet it is only by experience it has been learned, and it is thus from our dearly bought experience that I judge.

On my return from Tung-Chow I stopped at Choo-kie, and while there visited the place where Mrs. Smith lies buried. It is a lovely spot overlooking a beautiful valley on the left; on the right and back are the mountains, and in front, the deep blue sea of the Gulf of Pe-che-le. There is a neat white marble tombstone over the grave, and it has an inscription both in English and Chinese.

I remained longer at Che-foo than I intended from having missed the steamer for Shanghai.

But I took advantage of the delay to visit the country around, to look at it as a field for our work. I was at the district town, or *city* as it is called. The town is a poor place but the outside villages are many of them well adapted for a new station. In fact, for some reasons I think that the neighborhood beyond Choo-kee, say five or six miles, may be considered to

have some advantages even over Hwong-Hien.

I think the day will soon come when there will be Christian congregations through all this beautiful region. May the Lord send the laborers into the harvest, for the fields are white.

The steamer having arrived from Tien Tsing, I went on board, and we had a pleasant passage to Shanghai.

I felt much benefited by the change, after nearly two years of care and sorrow at our old post. I found all well.

MISCELLANEOUS.

ATTENTION DIRECTED TO THE SIKHS.

The present state of the Punjaub, in a religious point of view, is of deep interest. Attention is being specially directed to the Sikhs, although they number but about half-a million, while the entire population of the Punjaub approaches twenty millions. But not only does the manliness of their character and their adaptation for native agency attract the notice of the missionaries, but their religion is dying out. The British conquest broke the power, not only of the Sikh rule, but of the Sikh creed. "Other religious systems," we are told, "are still vigorous enough to proselytize, and aware that the Sikh religion is dead, they come like vultures to feed upon the carcase. It is astonishing how many native itinerators are at work in the Manjha, diligently endeavoring to gain Sikhs over to some of the various forms of Hindooism. The old Sikhs are dying out, the new Sikhs initiated are but few, and the children of Sikhs become Hindoos." Precisely at this juncture, Christianity is introduced by the missionaries. They are so few in number, and the sphere of labor is so extensive, that one mode of operation is available—that of itineration. One of them, an agent of the Church Missionary Society, writes:—

My plan when reaching any village, has been to send a salaam to the lambarlar or headman, or to find out his house, and then adjourn with him to the village dharmasala or gati, a peepul tree, or musjid, and wait for the people to collect. My seat has more frequently been the root of a tree or straw matting, unless the villagers brought a charpoy (bedstead). The people seemed always glad to welcome me, though an utter stranger in the majority of cases.

The avidity with which the people receive and read our books is remarkable. A large number were sold or otherwise disposed of. Our thanks are indeed due to the Loodiana mission.

JESUITS IN JAPAN.

Dr. Hepburn writes from Kanagawa, Japan:—We have a strong force of French Jesuits here, one of them, the most wily and sagacious, is Private Secretary to the French minister, and is said to have great influence in his councils. They have recently opened a school to teach the French language, literature and sciences to a class of some thirty young men, whom they induced the Government to send to them from Yedo. This, no doubt, comes from jealousy of our influence and of our school, as well as from French national jealousy and determination to keep abreast with England and the United States in these regions.

DR. PAYNE SMITH ON THE BIBLE SOCIETY

The new Regius Professor of Divinity at Oxford said, at a recent meeting in behalf of the British and Foreign Bible Society:—

There were other Societies active in disseminating the Word of God, and all due honor should be given them; but this Society occupied a department of labor which did not clash with any Society; not, for instance, with the Society for Promoting Christian Knowledge, while the great missionary societies were actually dependent upon it. Even in this country, in three of the five languages spoken in the United Kingdom, the Gaelic, the Manx, and the Irish Scriptures were the work of this Society. As respects work abroad, the Society for the Propagation of the Gospel was established chiefly to supply the wants of those who had emigrated from our country. At present their missionaries used twelve different languages, and for seven of these they came to this Society for the word of God in the language which the people among whom they labored spoke. As regards the Church Missionary Society, its missionaries were dependent upon this Society for the supply of the word of God in nineteen out of the twenty-one languages they used. Were this Society therefore to cease suddenly to exist, missionary labors must be suspended till the work of printing the Bible in these languages had been again taken in hand. The

same was true of other missionary Societies, and therefore this Society really had a claim for general support. Those who loved the Society for Propagating the Gospel, or the Church Missionary Society, ought in fairness to assist instead of looking coldly upon a Society whose co-operation was essential for the success of their own favorite Society, and the R^egⁱus Professor said that he believed that those who managed these Societies were by no means insensible of their obligations to the Bible Society.

A GROUP OF KIRGHIS WITH TWO BRIDES.

THE Kirghis are a people who inhabit the vast plains in Western Mongolia, or (as it is sometimes called) Chinese Turkestan. They are a nomadic race, and with their flocks and herds they wander over the immense plains of Central Asia. They have many a conflict with their western neighbors, the Cossacks, and among both parties robber bands abound. The musician in the group represented on the opposite page was the chief of a band of robbers. Mr. Atkinson, the artist and courageous traveler, — to whose interesting work we are indebted for the engraving, — was often in the greatest peril from these robbers. Russia is now occupied in bringing under her yoke these wild tribes; and, with a view to that object, she has surrounded the steppes with Russian pickets, which are gradually encroaching upon the frontier, and reducing to submission one tribe after another, until at length — their independence being broken — they shall become the subjects of the Czar.

Just to the north of the Kirghis territory is that of the Mongol Buriats, in Southern Siberia. In the reign of the Czar Nicholas, two English missionaries labored among this latter tribe, but the despotic emperor ordered them to leave the country, as he did all other foreign missionaries in all other parts of the empire. He prohibited also the circulation of the Scriptures in the language “understood of the people.”

His successor, however, encourages the

free circulation of the Scriptures; permits, with some restrictions, foreign missionaries to resume their labors, and a little missionary spirit there is in the Russo-Greek Church. One of the English missionaries referred to above, furnishes the *Missionary News* of Dec. 15th with the following interesting particulars: —

“In the diocese of Irkutsk, in Siberia there are now a number of priests appointed to act as missionaries to the heathen Buriats of that region. They are under the superintendence of a Bishop who resides in a monastery on the shore of the Baikal; and the measures now taken to instruct converts to the Christian faith give assurance that these missionaries are not contented with the enrolment of the names of Buriats in their list of converts, as was in times past, the mode of procedure, but endeavor to teach them the way of salvation. The use for this purpose the translation of the Scriptures in the Mongolian language made by the English missionaries upwards of twenty years ago. Formerly, Russians in Siberia were zealous enough in persuading their heathen neighbors to submit to Christian baptism, but their training as disciples began and ended with the administration of that rite. If any formal instruction was given to some, it was by means of a catechism containing the Apostle’s Creed, the Ten Commandments, and the Lord’s Prayer. Many so-called converts never saw a Bible, except the old folio copy in the Slavonic language kept in the church. New life seems also to be infused into the Russian ecclesiastical mission in Peking, and recent intelligence from that capital leads us to hope that, under the administration of the Archimandrite recently appointed to that mission, effort will be made for the evangelization of the Chinese people within their reach, far beyond anything known in the previous history of the Mission.”

SUMMARY OF NEWS.

RUPERT’S LAND.

THE Bishop of Rupert’s Land has issued a circular letter, after consultation with Bishop Anderson and others, in which his future plans are given. Among them is the erection of Churches at St. Paul’s, Red River, and at Hardingley, on the Assiniboine.



A GROUP OF KIRGHIS WITH TWO BRIDES.

BORNEO.

The Bishop of Labuan writes that he has recently baptized nineteen of the natives at Christ Church, Lundu, and confirmed thirty-one at Rev. Mr. Richardson's station.

ZANZIBAR.

Bishop Tozer, in a letter dated July 24th, says: "There is a great desire for Arabic books among the inhabitants of Zanzibar, and copies of our Prayer-Book are eagerly accepted. Smaller works in Arabic would be extensively useful."

SWEDEN.

The Missionary Society of the Church of Sweden being desirous of sending missionaries to Africa, the Bishop of Mauritius invites them to send men to Madagascar, such missionaries to maintain the Scandinavian ritual and confession, but to be under his episcopal care.

ITALY.

The London Wesleyan Missionary Society supports in Italy between forty and fifty teachers, preachers, and colporteurs, at an annual expense of about \$25,000. The different branches of the Presbyterian Church of Scotland, England, and Ireland, sustain about forty laborers, as evangelists, at an annual expense of between \$10,000 and \$15,000. The American and Foreign Christian Union annually expends about \$20,000 there.

EASTERN CHURCH.

A Bishop of the Orthodox Greek Church has recently refused to administer the Holy Communion to one of its members, simply because that person had married a *member of the Church of England*. On the other hand, two English clergymen were lately admitted to the Communion in the Greek Church in Servia.

NEW SEES.

The Royal assent has been given to the erection of two new Sees, — Dunedin, New Zealand, and New Westminster, British Columbia. Dr. Jenner, Vicar Preston, near Sandwich, is nominated the former, and Mr. Postlethwaite, perpetual cure of Coatham, Redcar, to the latter.

PALESTINE.

Bishop Gobat and the Rev. J. K. Zelle (missionary of the C. M. S. at Nazaret) have written home, complaining of the violent attempts of the Turkish authorities deprive the Protestants of the advantages obtained for them under Lord Stratford-Redcliffe.

CAPETOWN.

The Bishop of Capetown says: "During the past year four new mission stations, for the colored people, have been founded, and I am endeavoring to arrange for one or two more."

VICTORIA.

The Rev. S. Valpy French has declined the Bishopric of Victoria.

CORISCO.

The American Presbyterians have four prosperous stations in the important island of Corisco, W. A. The Spanish Government to whom the island belongs, has ordered them to leave within five years, and they are therefore planting stations along the coast of the main land.

EQUATORIAL AFRICA.

Mr. William Grant Milne, who has been for two years and a half exploring Equatorial Africa, for scientific purposes, pronounces Mr. Reade's *Savage Africa* to be "a work of fiction, only fit to be turned into waste paper."

INTELLIGENCE.

THE REV. J. C. ECCLESTON, M. D., has declined the appointment of Secretary and General Agent of the Foreign Committee.

ACKNOWLEDGMENTS.—The African mission generally, and Cavalla Station in particular, are under great obligations to kind Christian friends in the United States, who at a season of great scarcity have sent out valuable boxes of clothing and material for the same. Amongst these are 2 boxes from Milwaukee, Wisconsin; 1 box from Mrs. E. W. Hening, Philadelphia, Penn.; 1 box from Rosse Chapel, Gambier, O.; 1 from Mrs. Dr. Perkins, Salem, Mass.; and 1 box from Miss Lenthall, Washington, D. C.

DEPARTURE.—Miss Sarah L. Davis, who has been appointed as a teacher in the African mission, left Boston for her field of labor on the 22d of November. Miss Davis was connected with the parish of Holy Trinity Church, Philadelphia, and through the kind offices of a member of that parish, who is also a member of the Foreign Committee, the Ladies' Missionary Society of said Church, provided Miss Davis' outfit, and gave other tokens of interest in herself and her work.

RETURN.—The Rev. Thomas Burrows has returned to this country from our African mission on account of failing health.

DEATH.—The Rev. Mr. Miles, who recently left the African mission on account of ill-health, died in Bristol, England, on Sunday October 29th, 1865.

NOTICE.—We have again to call the attention of our readers to the necessity of directing their letters for any missionaries at Cavalla to CAPE PALMAS. Much trouble was occasioned on the arrival of some boxes for the mission—while the letter, addressed merely "Cavalla," was carried all along the coast seeking its destination. Cape Palmas is the only place in Liberia recognized by the English Post Office.

A MELODEON WANTED.—The Rev. Mr. Duerr, who is trying to improve the singing of the children at the Orphan Asylum, and the schools at Cape Palmas, is anxious to obtain a melodeon. Will some kind friend or friends of the cause send him one?

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from Oct. 1 to Dec. 10, 1865.

Vermont.		Connecticut.	
<i>Arlington</i> —St. James', for Honolulu,...	\$6 00	<i>Brookfield</i> —St. Paul's,.....	9 73
<i>Brattleboro'</i> —St. Michael's,.....	9 00	<i>Guilford</i> —Christ,.....	15 00
<i>Randolph</i> —Grace,	8 00	<i>Litchfield</i> —St. Michael's. five-cent coll,	15 50
<i>St. Albans</i> —St. Luke's,.....	45 00	<i>Middletown</i> —Holy Trinity, for Rev. C.	
<i>Windsor</i> —St. Paul's, a thank offering		C. Hoffman, \$20; general, \$44 50,	64 50
from a lady,.....	2 50	<i>New Haven</i> —From a friend to Missions,	
	\$70 50	by the Rev. Dr. Beardsley,.....	25 00
		<i>Oxford</i> —St. Peter's,.....	3 00
			132 73
Massachusetts.		New York.	
<i>Brookline</i> —St. Paul's, \$400, for Gam-		<i>Albany</i> —St. Paul's, M. H.,.....	10 00
bier Mission House. \$100,.....	500 00	<i>Bay Ridge</i> —Christ, five-cent coll,.....	8 50
<i>Granby</i> —B. Preston, for Africa,.....	1 00	<i>Bedford</i> —St. Matthew's, for Mexico,...	7 60
<i>Northampton</i> —St. John's, for China,		<i>Brooklyn</i> —St. Mark's,.....	15 00
\$11 63; S. S. five-cent coll, \$20 50,	32 13	<i>Kinderhook</i> —H. Guion, five-cent coll,	6 00
<i>Taunton</i> —St. Thomas', S. S., for Africa		<i>Manhasset</i> —Christ,.....	37 40
and China,.....	40 00	<i>New York</i> —Calvary Miss. Chapel, five-	
<i>Wilkinsonville</i> —St. John's,.....	55 00	cent coll,.....	24 00
	578 13	Holy Trinity, S. S. five-cent coll,...	67 33
		St. Anns, per Miss Staley, for Africa,	
		\$4 00; for Honolulu, \$43 25,.....	47 25
Rhode Island.			
<i>Providence</i> —Ch. of the Saviour,.....	4 00		
St. John's, five-cent coll,.....	163 05		
<i>Westerly</i> —Christ, five-cent coll,.....	25 00		
	192 05		

St. John, Evangelist,.....	5 00	
St. Paul's, a member, for Bishop of Honolulu,.....	2 00	
St. Thomas, for Honolulu,.....	33 50	
Trinity Chapel, a member,.....	1 00	
Floyd Smith, Sr., for Honolulu,.....	5 00	
H. N. Gallagher, for Honolulu,.....	25 00	
D. Matthews, per Am. Ch. Miss. Soc'y,.....	11 00	
Mrs. Maria Mansfield, for Africa and China, per Am. Ch. Miss. Soc'y,.....	50 00	
Piermont—Christ,.....	2 50	
Ravenswood—St. Thomas', five-cent col., Saugerties—Trinity, proceeds of Juvenile Missionary Fair, through Miss Mary Nichols,.....	6 00	
Somers—St. Luke's,.....	12 00	
White Plains—Grace, for Africa, \$25; for China, \$15,.....	4 00	420 03

Western New York.

Binghamton—Christ,.....	14 25	
Buffalo—Trinity, for Africa,.....	13 50	
Geneva—Dr. G. L. Rose, for Africa and China, per Am. Ch. Miss. Soc'y,.....	50 00	
Hobart College, St. John's Chapel,.....	6 75	
Hammondsport—St. James',.....	4 00	
New Berlin—St. Andrew's,.....	10 00	
Oswego—Ch. of the Evangelists, five-cent col., \$34; S. S. Infant class, Mrs. Northrop, for the Infant School at Cape Palmas, Orph. Asylum, \$10,.....	44 00	
Paris Hill—St. Paul's,.....	2 13	
Rochester—St. Luke's, \$10; collection at Convention, \$60 95,.....	70 95	215 53

New Jersey.

Bergen Point—Trinity, five-cent col.,.....	31 25	
Jersey City—Grace, for Africa,.....	2 00	
Madison—A Sunday School, per A. M. Tredwell, for Rev. C. C. Hoffman,.....	74 25	
Paterson—St. Paul's, five-cent col.,.....	6 50	114 00

Delaware.

Christiana Hundred—Christ, \$33 25; five-cent col., \$34 70,.....	72 95	
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Pennsylvania.

Brownsville—Christ, a member, for scholarship in Africa, to be named H. B. Beaver & G. H. Bowman, \$40, for St. Mark's Hosp.; Africa, \$10,.....	50 00	
Chesnut Hill—St. Paul's, for China,.....	20 00	
Falls of Schuylkill—St. James the Less, for Honolulu,.....	12 00	
Germanstown—Christ, five-cent col.,.....	102 00	
Lancaster—Collected by Miss Benjamin, for ed. of Sam'l Bowman, Africa,.....	35 00	
St. James', five-cent col.,.....	18 50	
A thank offering for ed. in Africa,.....	1000 00	
Lower Dublin—All Saints,.....	71 57	
Philadelphia—Advent, S. S., for sup. of Joseph J. Riley scholarship, Africa, \$50; five-cent col., for Africa, \$54 50,.....	54 50	
Intercessor, a member, for sup. of Jos. L. Bryan, Africa, \$25; for Hospital, Cape Palmas, \$5,.....	30 00	
St. John's, for China,.....	5 63	
St. Luke's, for Honolulu, \$233 91; com. alms at Gen'l Conv., \$70 10; five-cent col., by Annie Wilcox, \$2 75,.....	306 76	
St. Matthias', for Honolulu,.....	26 57	
Pittsburg—St. Andrew's, five-cent col., for Africa,.....	70 45	
Pottsville—Trinity,.....	15 64	

Sharon—R. Heber Newton,.....	25 00	
West Chester—St. Paul's,.....	27 00	
West Philadelphia—Ch. of the Saviour, S. S., \$16 60; for China, \$19; scholarship in Africa, \$43 10,.....	78 70	
Mrs. Mary R. Goodwin, five-cent col.,.....	35 00	
Wilkesbarre—St. Stephen's, five-cent col.,.....	20 00	2034

Maryland.

Baltimore—Judson M. Duckett,.....	10 00	
St. Peter's, five-cent col.,.....	23 57	
Bladenburgh—St. Matthew's, B. O. Lowndes, \$2 50; for Africa, \$5,.....	7 50	
Centreville—St. Paul's,.....	20 00	
Easton—St. Peter's Par.,.....	9 00	
Miss A. Formau, for Bp. Payne's Cavalla Mission, \$5; for Orphan Asylum for the Blind, \$5,.....	10 00	
Frederick—All Saints, for Africa, \$30 59; for sup. of Orphan in Africa, \$25; China, \$30 59,.....	86 18	
Prince Geo. Co.—St. Thomas Par., for Africa,.....	10 00	
Talbot Co.—Florence,.....	2 50	183 7

Virginia.

Charlestown—Mrs. G. L. Washington,.....	2 50	
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Ohio.

Cleveland—St. John's, for Mexico,.....	22 46	
Gambier—Mrs. R. S. French,.....	5 00	
Massillon—St. Timothy's, five-cent col.,.....	11 50	
Newark—Trinity,.....	10 00	
Oberlin—Christ, S. S.,.....	2 23	51 2

Missouri.

St. Louis—Christ, S. S.,.....	65 20	
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Illinois.

Manhattan—St. Paul's, five-cent col.,.....	10 00	
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Michigan.

Ann Arbor—St. Andrew's, five-cent col.,.....	6 30	
Owosso—Christ, five-cent col.,.....	5 00	11 30

Minnesota.

Chatfield—St. Matthew's,.....	2 50	
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Iowa.

New Oregon—Trinity, for Africa,.....	5 50	
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Kansas.

Lawrence—Trinity,.....	5 00	
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Miscellaneous.

J. H. S.,.....	100 00	
A. B.,.....	10 00	
For Honolulu,.....	76 00	
Domestic Missionary,.....	5 00	
J. T.,.....	5 00	196 00

Legacies.

New York—Estate of Mrs. Remsen,.....	940 00	
Georgetown, D. C.—Estate of Miss Ellen Magruder, for Africa,.....	234 50	
Poughkeepsie—Estate of Mrs. Lydia Morgan,.....	470 00	
Geneseo—Estate of Hon. Allen Ayrault,.....	165 00	
New York—Am. Ch. Miss. Soc'y, for Hayti,.....	1348 35	3157 85

Total,.....\$7,521 23

Protestant Episcopal Freedman's Commission.

At a meeting of the Board of Missions of the Protestant Episcopal Church, held at St. Luke's Church, Philadelphia, on the evening of Oct. 5, 1865, it was resolved that so much of the Report of the Domestic Committee as relates to the freedmen of the South be referred to a committee of seven.

The following committee was appointed :—

The Bishops of North Carolina and Illinois, the Rev. Dr. Wharton, Rev. Dr. Quintard, Rev. Dr. Mahan, and Messrs. Churchill and Huntington.

At a meeting of the Board held at St. Luke's Church on the evening of Oct. 13, the following resolutions on the report of the Committee were unanimously adopted :

Resolved, (1), That the Constitution of this Society be so amended as to authorize the appointment, during the will of this Board, of a commission, to be called the "PROTESTANT EPISCOPAL FREEDMAN'S COMMISSION," to whom shall be committed the religious and other instruction of the freedmen ; said commission to meet quarterly, a majority to be a quorum, with authority to appoint a secretary, and general agent and treasurer ; and to constitute, as its general representative, with full power to act for it during its recess, an executive committee, composed of such of its members as it may prescribe, not to exceed eight ; the members of said executive committee to be *ex-officio* members of the Board of Missions, said commission to be governed in its actions by the principles laid down in the eleventh article of the Constitution of the Board.

Resolved (2), Until otherwise ordered, this commission shall consist of the following persons : Rt. Rev. Bishops Williams, Potter, Odenheimer, Stevens ; Rev. Drs. Dix, A. H. Vinton, Hawks, E. Washburne, Littlejohn, Haight, Montgomery, Dyer, Rev. Edward Anthon, Rev. Drs. Diller, Eccleston, Howland ; Messrs. H. Fish, Ruggles, F. S. Winsten, John Welsh, John Bohlen, George D. Morgan, Robert B. Minturn, George C. Collins, John H. Swift, Stewart Brown, W. H. Aspinwall, John Travers.

Signed for Committee :

THOMAS ATKINSON.
H. J. WHITEHOUSE.
C. T. QUINTARD.
MILO MAHAN.

FRANCIS WHARTON.
A. H. CHURCHILL.
S. H. HUNTINGTON.

On motion, Rev. Drs. Wharton and Huntington, and the Rev. John A. Aspinwall were added to the Commission.

It was then unanimously

Resolved, That the first resolution connected with the report be approved by the Board, and transmitted to the General Convention for their action thereon.

At a meeting of the General Convention, at St. Andrew's Church, Philadelphia, on Wednesday, Oct. 18, the proposed amendment of the Constitution of the Board of Missions was unanimously passed by each house.

At a meeting of the Board of Missions, held at St. Luke's Church, on the evening of the same day, the following preamble and resolutions were unanimously adopted :—

Whereas, The General Convention has enacted the amendment of the Constitution of this Society in reference to freedmen proposed by this Board,

Resolved, That the gentlemen heretofore nominated as members of the Freedmen's Commission be hereby appointed members of said commission.

The Commission met at the rooms of the Domestic Committee, New York, on Friday, Nov. 10. The following members were present:

Rt. Rev. Bishop Potter, Rt. Rev. Bishop Odenheimer, and Rt. Rev. Bishop Stevens. Rev. Drs. Dix, Dyer, Eccleston, Haight, Howland, Littlejohn, Montgomery, A. H. Vinton, Washburne, Wharton; Rev. Messrs. Anthon and Aspinwall; Messrs. S. Brown, Minturn, Morgan, Welsh, and Winston.

Rev. John A. Aspinwall was elected Recording Secretary to the Commission; and Rev. Dr. Wharton, Corresponding Secretary. Robert B. Minturn, Esq., was elected Treasurer.

The following Executive Committee was appointed:—

Rev. Dr. Haight, Rev. Dr. A. H. Vinton, Rev. Dr. Littlejohn, Rev. Dr. Eccleston, Hamilton Fish, Esq., F. S. Winston, Esq., G. D. Morgan, Esq., and John Welsh, Esq.,

The following resolutions were adopted:—

Resolved, That the Executive Committee be requested to open a correspondence with the Rt. Rev. the Bishops of North Carolina, Tennessee, and the South-west, and with other Southern Bishops, so soon as the way shall be open for such communications, and make of them a respectful request to be favored with such suggestions as they may be inclined to make with regard to the best methods of prosecuting the work for which this Commission was created.

Resolved, That the Committee be requested to direct their attention, as their main object, to the religious and secular instruction and physical relief of the freedmen of the South; it being within their power incidentally to aid by pecuniary grants such clergymen as are engaged in the teaching of colored persons.

At a subsequent meeting of the Executive Committee, it was resolved,—

1.—That the clergy be requested to take up a collection, in aid of the Commission, on the coming day of National Thanksgiving; or, if this interfere with diocesan regulations, at the earliest period practicable.

2.—That contributions of clothing be earnestly solicited to meet the destitution among the freedmen that now exists.

3.—That this Commission heartily invites the formation of auxiliary societies, diocesan or parochial, to aid in its important work.

4.—That the Corresponding Secretary be requested to issue an appeal, stating the nature and objects of the work in which the Committee is engaged.

At a meeting of the Executive Committee on Thursday, December 15th, the Rev. J. BRINTON SMITH, D. D., was elected General Agent of the Committee; and a series of stations were adopted and teachers appointed to enter at once upon the work of teaching and distribution of goods.

ADDRESS

BY THE

REV. FRANCIS WHARTON, LL. D.,

*Delivered in St. Paul's Church, Brooklyn, and other churches, during the month of December, 1865.**

By the unanimous action of the Board of Missions, sanctioned and authorized by the equally unanimous action of the General Convention, a commission has been instituted for the instruction and relief of the freedmen of the South. As this Commission now appeals to our whole Church for sympathy and support, it is here proposed to set forth some of the grounds by which its institution is required, and some of the principles by which its action will be governed.

EDUCATION OF FREEDMEN NEEDED BY THE WHOLE NATION.

First let us view the necessity of such action as required by the condition of the freedmen themselves. Never was so large a body of men placed in a condition so critical, both as to themselves and as to the nation of which they are part. They comprise a population of four millions; for a number of years they have been almost the sole laborers by whom our Southern fields have been worked. Without them, cotton, and sugar, for instance, could not have been produced; if they were not the only laborers who could have borne the climate, they were certainly the only laborers on the spot who were at hand to till the soil. No industrial class is now ready to take their place; yet, without some competent industrial class, not merely will the South be permanently desolated, but the prosperity, the peace, the solvency of the whole country will be seriously shocked. To the full play of business reciprocity between the several distinct staple-growing sections of our diversified land must we look for the liquidation of our debt, and the restoration of our prosperity; and, besides this, unless a system of successful labor, with its products of comfort and wealth be inaugurated in the South, that section will be surrendered to political discontent and disorder which will not merely destroy our general commercial well-being, but will change the whole character of our political institutions from a federal republic to a military centralization. Yet, in the present condition of the freedmen, these dangers are very imminent, unless prompt and wise remedial action be taken. They are dislocated from the ligatures, which, under the old system, kept them at work, and the new motives of intelligent perception, of the consciousness of the necessity of labor, and of duty impelling to it, have not yet been formed. By the old system, Southern labor was like oars, by which, under the force of a superior will, the boat was clumsily propelled; the new system is like the steam engine, which, when once fixed up, will apply vastly greater power, with vastly less supervisory effort. But the difficulty is that we have taken out the oars, and not yet put in the engine; we have removed from negro labor the impetus of compulsion, and not yet applied to it the impetus of intelligence and conscientious motive; and, unless the last impetus be applied we can expect nothing but wreck.

PERIL OF NON-EDUCATION.

Then, again, view the *political* danger to our land, should they remain freedmen, yet with minds and consciences thus untaught and unilluminated. A free and yet ignorant and debased race cannot exist in the vitals of the body-politic without the most fearful risks. Supposing,—if we dare contemplate such a guilty catastrophe as this supposition involves,—supposing that like the Indians they are ultimately to perish, under the torture of a civilization which clasps but will not incorporate or elevate. The Indians were a nomadic race, comparatively few in numbers, dwelling on our outskirts, instinctively wandering forth to die where their deaths wrought no paroxysm in the

* This address, though unofficial, will be of use in giving information on the important subject of which it treats.—*Ed. Spirit of Missions.*

dominant society, and their corruption spread no infection. But the negro is not nomadic; he refuses to wander from his old homes; there have these four millions of human beings lived, and there will they die. If they die from demoralization and degradation, their death,—the death of this living organism permeating every core and fibre of our land; the very presence of this dying, diseased mass in each point and pore of our system,—this cannot but be degradation and debasement, if not death, to ourselves. No nation can be prosperous, or healthy, or free, that palpitates with such death-throes as these, and incorporates such a polluting, dying presence.

Or, take the other alternative, and suppose that they do not die out; but that they continue to live,—live free, with the power of doing what they choose, without the motive or the capacity of self-support. No nation, without social revolutions the most stupendous, can include in its bounds a population which is at once free, and yet has nothing to bind it up in social sympathy and business intercommunion with the classes by which the land is controlled, and which is without the capacity of intelligent industry, where intelligent industry alone can secure a support. Such men, brutish through ignorance, and maddened through poverty, would form a constant insurgent element, as untamable as fire, ready to be kindled by the first frantic impulse within, or the first insidious instigation from without. They must be elevated to self-support and self-control, and to a wise, intelligent, and loyal citizenship, if we would protect our country, and especially our Southern country, from the constant danger of revolt. The negro, free, intelligent, and conscientious, will contribute to restore our country to a prosperity and vigor and moral dignity heretofore unapproached; free, but uneducated, he will not only corrupt, but shatter our whole social fabric.

NEGRO CAPABLE OF EDUCATION.

But is the freedman capable of the cultivation here invoked? This grave question let us next consider.

And remember, in considering it, that it is not disputed that centuries of barbarism, followed by centuries of slavery, have deposited over the intellectual structure of the negro a crust which it may take generations wholly to remove. And it should be remembered, also, that the immediate issue is not their present homogeneity of intellect with the white race, but simply their capacity to become intelligent, Christian, self-supporting, and self-directing members of that great industrial community, of which three-fourths of our population are already composed.

Nor is it disputed that there are certain characteristics of barbarism and slavery which will imprint themselves on any people on which they press. Those who are subject to arbitrary rule will take to lying; those who have no right to hold property, will not be particular as to property's more refined distinctions; those who cannot turn their labor to their own account, will not trouble themselves by working more than they are actually compelled. Nor is it disputed that it may take time to efface the characteristics thus stamped; all that is claimed is, that they are the result of a peculiar social system, and that, when that system is removed, they will sooner or later disappear.

But what is here asserted is, that the negro race has in it, aside from these accidents, the elements which make up an intelligent, Christian, self-directing and self-elevating industrial class; and to some of the grounds on which this assertion rests, let us now turn.

HIS CAPACITY ORDAINED BY GOD.

And first, we cannot deny that the negro race flows from the same original source as our own; and that, as the several streams which make up human society have, under God's providence, diverged, so they may be made to converge, under the same divine will. Nor can it be denied that it was all mankind which was originally made in the image of God, and that that image is borne by the blacks as well as by ourselves.

Nor, in the next place, can we deny that the temporal as well as the spiritual promises of revelation apply to black as well as to white: "As in Adam all die, even so in Christ shall all be made alive." Nor is this all. "They,"—so the whole body of the redeemed are spoken of,—"they shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." We cannot exclude the negro from the range of promises which these represent, without excluding ourselves.

AND PROVED BY HISTORY.

Nor can we deny that in the fluctuations of races there have been eras in which the African exhibited, while our own ancestors gave no trace of, those very capacities for intelligent, self-supporting industry to which we now appeal. Thus, among the most stupendous monuments of skilful labor which the earth retains, still reposes the bust of Memnon, regally presiding as if among its own creations, yet with its very countenance marked by those African peculiarities which we now associate with brutishness and incapacity. So among the hieroglyphics, which first expressed thought in words, and which taught lessons to Greece and Rome when our ancestors were roaming the forests of Middle Europe in a savage ignorance as brutish as that of the present African,—intertwined inextricably among these hieroglyphics, as if incapable of dissociation from them, is the profile of this same African face. And while subsequent centuries have shown that these faculties have become largely dormant, it is very clear that they have not become extinct. The New Testament brings to our notice, as if to classify this race among both the subjects and actors of early Christian civilization, an Ethiopian who was possessed not merely of cultivation, but of rank requiring considerable executive gifts; and from time to time men of negro blood have been eminent as bishops, as captains, and as masters both of fiction and of the exact sciences. Even now we have a Liberian republic, which has been governed for the last twenty years with a sagacity and success which at least the South American governments cannot surpass; and we have at this moment a negro bishop of Anglican consecration, presiding with great good sense and energy over an African diocese; and a negro clergyman, of singular eloquence and tact, addressing the congregations of our own land. If we see iron ore yellowing the side of a distant hill; if by that hill-side we see majestic structures which this very iron served to knit; if we find the same vein running, underground though it may be, to the spot where we stand, we cannot doubt that now, with proper care, this same ore can be worked up to the same purposes for which it was formerly so effectively employed. And even though now the outcroppings of negro power be but occasional, yet here is the race, and there are its past achievements, and there, at the beginning, was its common origin with ourselves; and here is the very hand of Providence, pointing us to the very work of restoration, for which we thus have both materials and pattern.

EDUCATION A PACIFIER AND REGENERATOR.

Nor can we examine the condition of the freedman now, without seeing in him a peculiar readiness for that very kind of restoration which would make him our fit co-worker in the building up both of State and Church. In the modulation of races, as of climates, Providence may well be supposed to establish such a diversity in unity as may bring out a more complete and healthy interchange and development of labor than identity of occupation and temperament would produce; and this diversity we perceive here. In our own race, we notice force of character, enterprise, stubbornness, high inventiveness, great restlessness in the seeking out and occupation of new fields, as well as a physical inability to pursue labor under a tropical sky. In the African we see docility, remarkable skill in imitation and reproduction from a given type, an overweening attachment to its old sites, a perfect content in almost monotonous perseverance in application to a particular round of pursuits, and a capacity to labor in climates which white industry cannot endure. In each race religion exercises a strong power; with us more intellectually, with them more emotionally. Nor can we look at the schools where the children of both races are respectively taught, without seeing that the negro child, so far as concerns the reception of the primary branches of education, is not behind those of our own color, whose home advantages have been as slight. The question of the negro's immediate capacity for high speculative thought does not here arise, and may well be deferred to future experience; but, as far as concerns his capacity for what is necessary for his own temporal and spiritual welfare, and the temporal and spiritual welfare of our country, the record is clear. Capacity of this kind he has from God in common with ourselves; capacity of this kind has been abundantly shown in the past; the susceptibility for the cultivation of this capacity he shows now. If there be a diversity, as contrasted with ourselves, in the way in which this capacity develops itself, such diversity only tells in favor of future prosperity and

peace. It diminishes collision ; it exhibits each race as in part the complement of the other ; it gives to each race that in the aid of the other which it itself needs ; it tends the better to energize and refine and elevate them while at the same time strengthening and steadying us ; it is the best restorer of social sympathy and peace.

THE KIND OF EDUCATION NEEDED.

What, then, is the education we should seek to impart? is the next question to which we are to address ourselves. And I need not say that this education must be twofold : it must be secular, so as to stimulate the self-supporting and self-elevating powers ; and it must be religious, so as to give resoluteness and enlightenment to conscience, and to extend by the conversion of souls the kingdom of our Lord Jesus Christ. No education, in the position in which the freedman now finds himself, would be adequate without embracing the first of these heads.

MUST BE PRACTICAL AND SECULAR.

We are apt to smile at political economy ; but that form of political economy which is instinctive in the Anglo-American,—that sort of second nature which teaches us as a race that labor will find a market, and a market will find labor ; which enables us to seize for ourselves and impart to others that taste for the comforts of civilization which makes those comforts essential to universal social life, and thus extends the domains of industry, and refines its ingenuity and intensifies its stimulus,—the home political economy which prompts us all to work each day the longer and the more skillfully, so that a higher degree of education, and an ampler scale of comfort may be ours,—in this kind of political economy must the negro be taught. He must thus learn the need of labor to himself, and he must learn the misery which idleness breeds, and he must learn the modes by which labor can be most skilful and most effective, not merely in the field or workshop, but in the extension of the comforts of his own home. And what we would do with our children, did we wish to make labor attractive to them, we must do to this, the nation's child,—this child whose welfare is as essential to us as to himself. We must create refined tastes and refined intellectual cravings, so that the fruits of knowledge, as well as the burdens and grief of knowledge, may be his ; so that the new cares of labor and self-support thus opened may be brightened by recreation and ennobled by intellectual growth.

AND MUST ALSO BE POSITIVELY CHRISTIAN.

And then, as to the second form which the education of the freedman should assume, as an indispensable need, must the positive truths of the gospel be imparted, and this through conservative and stable agencies. How, without illuminating the conscience, and, in the thunders of the revealed word, exhibiting the retributions of eternity,—how, except by uniting to those thunders the pleadings of Him who died for us on the tree,—how else can you plant among this people, now as it were without law, either within or above themselves, the principles of morality without which they cannot ever exist? The gospel, besides the day-school, is economically needed to stimulate to industry ; to teach that the idler is condemned by God ; but the gospel is needed for something more. Remember, for instance, how essential is the sanctity of marriage to a people's health and integrity and growth ; and remember how imperfectly regarded was this sanctity by this people in days past. Scrutinize the speculative philosophy floated down to them by the present humanitarian propagandism of our own North. Analyze this philosophy ; see whether it is not imbued not merely with scepticism as to all divine sanctions, but with supercilious contempt of the most precious of the institutions by which we hedge in domestic life. Misty as this philosophy is, yet from it drops of poison liquefy and exude, which may corrode and sever the few ligatures of home fidelity by which this unhappy people are still restrained. Add to this the influence of the presence of alternate armies,—that influence which is one of the most fearful elements of war,—and you can conceive that it needs the full teaching of the revelation of God,—a revelation in the tenderness of Calvary and the terrors of Sinai, to establish the imperativeness of that marriage sanctity to which, as a single branch of Christian ethics, I now for illustration refer. Yet, if home, if marriage, if the nurture and tutelage of children, if the decorousness and forethought which these involve,—if those principles be not implanted

with the most awful of sanctions in the negro race, what results can we expect but vagrancy, and disease, and pollution, and ruin, and death?*

And then, rising from the illustration to the principle, we ascend to contemplate the full motive power to right action which the gospel of Christ alone can supply. By neither compulsion nor prudence can this motive power be produced. Compulsion or prudence may plant a transient and superficial industry on our land, like those canvas villages and trees which were unfurled on the roads over which the Russian empress travelled, and which, when the pageant passed on, were removed. But institutions which are real, which have an abiding base, which will remain steadfast while the awful pomp of eternity marches on,—these must be founded on the resolutions of a spiritualized heart, resting on no temporary pressure or transient policy, but on a sincere reverence to an immutable God. Constraint or prudence may coerce, but cannot regenerate; may push to the temporary effort, but cannot lead to the remote end; may insert in us a transient mechanism, but cannot inspire a self-determining soul. But the gospel gives purpose and strength, and in the atonement of the Saviour, and in the sureness of his grace, supplies the stimulus and the power of vigorous and holy life. It nerves the soul, be its human accidents what they may, with a man's vigor, and graces it with a saint's pardon, and wings it with a seraph's strength, and speeds it to God's own home. It is a gospel which we dare not hold back from this unhappy people, if we value our country's safety, and if we would ourselves hope to stand, without one of the most awful judgments ever pronounced upon a church, before the Saviour's bar. Because thy brother was dying, and thou wouldst not relieve, therefore is death to come upon thee. There may be a vicarious spiritual death of the wrong-doer in the place of those whose misery he would not relieve; there may be prosperity with him here, while in the wronged there may be wretchedness; but his hereafter may be the desolation they have now. God grant that this vicarious suffering may not be ours. Yet how dare we offer this prayer, if we withhold the bread of mercy and the bread of life?*

BY WHAT AGENCY?

What, then, is the agency by which our Church is now invoked to undertake this great work? And it is with no little satisfaction that I recur to the fact that this agency is not merely churchly, and in full accordance with the analogies of an ecclesiastical structure, but that it is in conformity with the principles invoked by the national Government, through the appeals of that wise Christian soldier who now heads the Freedman's Bureau.†

NOT BY ONE OF SOCIAL DISINTEGRATION.

No system of instruction,—so he holds, and so do we,—can be successful which is based on social distrust or antagonisms between the two races which now occupy the South. Bitter conflicts there may be, and surgings upwards of brute force, and the possible final calamity of a war of races sympathetically permeating the whole land, ending in the destruction of the weaker; but not that-equal, quiet, peaceful growth of the industrial and intellectual and spiritual faculties, which Christianity as well as true national policy involves. No system of instruction can be so successful as that which unites the influence of the old religious instructors of the negro with that of those who now proceed thither from our own Northern shores. Nor can I refer to these, the negro's religious instructors of the past, without saying that their fidelity then, is the highest pledge of their fidelity now. Among them were some of the most devoted missionaries the Church ever knew; to them now the heart of the freedman almost exclusively appeals when seeking consolation in sorrow, or for rites to bless the newborn child, or bury his dead. And this is the influence that seeks to welcome us in our work.

BUT BY ONE UNITING RELIGIOUS SANCTIONS OF NORTH AND SOUTH.

By us, in the North, there is no individuality to be lost. Our teachers go forth as teachers from the North, speaking with the authority of the North, breathing those principles which make labor honorable, and which associate with it the right of pro-

* See Appendix A.

† See Appendix B.

gressive self-elevation. And as such those of our own communion in the South receive us, glad, so they tell us, to see thus summoned the several energies needed for the regeneration of the unhappy race of which they, with us, are the trustees, and with whose welfare their own welfare is so closely combined. And so it will be that, while retaining our own distinctiveness as to the tone and mode of secular teaching, we will not proceed to the field as agents of social antagonism, and of those race animosities which will turn schools into sepulchres, but as men appointed to heal and cement, as well as to instruct. Our mission is thus to teach in the only way in which teaching can be either efficient or salutary; it is, by the very sanction and organism of our teaching, to use, for the elevation of the freedmen, the religious influence of the whole land; it is, therefore, while elevating the freedman, to establish, not distrust and hostility, but confidence and harmony between them and those of our own race with whom they are appointed to dwell.*

MISERY AND RUIN APPEALING FOR OUR AID.

And so it is that our Church as a whole, as well as our nation as a whole, sanction us as we undertake this momentous work. We have with us addresses from the clergy of the South breathing the very spirit, and using not a few of the points, on which this argument rests; but voices come to us still more solemn and vehement. In the trail of armies, it is not merely the stately Southern Temple that has been swept down; the little cabin in which the negro worshipped was regarded with even less reverence; and, in the common ruin few sanctuaries now remain where this people can assemble to worship the Triune God. No interdict of papal tyranny has been more awful than the spiritual interdict uttered by this war. Bell and book, as it were, forbidden by the trumpet's peal and the cannon's roar; the rites of marriage unsolemnized, the altar profaned; the pulpit silenced; the child unbaptised; and, unburied the dead. Nor, in the spread of material ruin, is it the once powerful and rich who have suffered alone.

*Arbore dejecta,
Quivis ligna colligit.*

It is on the slaves that the common ruin has fallen in the most devastating and sharpest power. They have been the spoil of spoils; on them the waifs of humanity, cast off from the protective care of all, has the full storm been spent. In a single case reported to us, among the children of a plantation, who before this dispersion numbered over fifty, it has now been ascertained that there is not one who has not since died from disease or neglect. By an official report of the Freedman's Bureau, it is estimated that, unless adequate relief be supplied, thirty thousand will perish in Georgia, forty thousand in Alabama, in the winter that now sets in. Huddled together in camps, or in the unhealthiest recesses of cities; fevered and prostrated by the delusive expectation of a political millenium in whose solaces their broken hearts may find peace, and their weary limbs rest; exercising no care over themselves or their young,—they are corrupting, they are perishing, they have perished in hundreds of thousands from utter misery and want; they will so perish still. These,—dying Christless, we standing by with closed hands,—we must meet before the throne; and the living, in their wretchedness, plead and wrestle with us now. From these ruined sanctuaries, from these haunts where the race is dying before our eyes, the awful form of Him with the eyes of flame arises to ask us who will go forth on this work of mercy, who will give them prayers and aid. Millions went forth at the call of war, and countless was the treasure by which they were supplied. Who will now be ready, by the gospel of peace to save this perishing people? who to save *ourselves*?

* See Appendix C.

Appendix A.

INSTRUCTION TO BE NOT SPECULATIVE AND THEORETICAL, BUT PRACTICAL AND CHRISTIAN.

Extract from President Johnson's Address to the Colored Troops at Washington, Oct. 10, 1865.

"HENCE let me impress upon you the importance of controlling your passions, developing your intellect, and of applying your physical powers to the industrial interests of the country; and that is the true process by which this question can be settled. Be patient, persevering, and forbearing; and you will help to solve the problem. Make for yourselves a reputation in this cause, as you have won for yourselves a reputation in the cause in which you have been engaged. In speaking to the members of this regiment, I want them to understand that, so far as I am concerned, I do not assume or pretend that I am stronger than the laws, of course, of Nature, or that I am wiser than Providence itself. It is our duty to try and discover what those great laws are which are at the foundation of all things, and, having discovered what they are, conform our action and our conduct to them and to the will of God who ruleth all things. He holds the destinies of nations in the palm of his hand, and he will solve the question, and rescue these people from the difficulties that have so long surrounded them. Then let us be patient, industrious and persevering. Let us develop any intellectual and moral worth. I trust what I have said may be understood and appreciated. Go to your homes, and lead peaceful, prosperous, and happy lives, in peace with all men. Give utterance to no word that would cause dissensions; but do that which will be creditable to yourselves and to your country."

Gen. Howard's Address to the Freedmen of Lynchburg, September, 1865.

He impressed upon them that work was the duty and destiny of all men; that he himself had worked hard all his life from his boyhood up; that he had still to work hard; and that he was happy in work; and that the attempt on their part to lead any other life would surely bring them into trouble, perhaps starvation. He advised them all to make contracts with their former masters or others, and, when they had made them, to keep them, observe them to the letter; be faithful, industrious, obedient, and thus to live down the predictions of many that they were unfit for freedom. The General cautioned them against erroneous and exaggerated ideas of what freedom was; that it brought with it to them responsibilities and cares that they had never known before; that they would have to work hard and constantly to provide for themselves and families; but that they could get along very well, if they would be energetic, honest, and provident. He urged upon them, with great earnestness, to do right; try in all cases to find out what is right, to study and labor and pray to ascertain it, and then to do it. He warned them against lives of immorality, idleness, and dishonesty, as certain to bring them to ruin; and to endeavor to live in accordance with the Christian teachings of which they had just heard. The duty of religion was very warmly pressed upon them; and they were told, that, if they considered their lot a hard one in this life, they must so live as finally to attain to that higher and better life, where the sorrows incident to this will not be known. He alluded to the fallacious idea which some entertained, that the lands of the South would be parcelled among them by the Government at Christmas. This idea, he told them, was utterly without foundation, and to discard it from their minds. The Government had no lands to give; it had no right to take them from their owners, and it would not be best if it had the right; and that, if lands were given them now, with their want of experience in managing for themselves, and lack of means, they would not find it to their advantage, and would, most probably, soon be cheated out of them by sharpers. The best thing now was to work for others faithfully, learn experience, be industrious and economical, and try to save enough from their wages to buy themselves homes after awhile. He urged them to educate their children, and to bring them up to correct and useful lives. The General alluded to the pernicious advice which had been given them by mischievous persons, such as, "If a white man pushes you off the sidewalk, push him off too; if he strikes you, strike him back again," &c. "This," said the General, "is all wrong." They must remember not to violate the teachings of the blessed Saviour, of whom they had been hearing, who, when he was reviled, reviled not again; when he was smitten on one cheek, turned the other. That meek and gentle example of the great Master was worthy of their constant imitation. Listen not to the counsels of bad men: they would only do them harm. He assured them that the Government would protect them, and that their rights would all be respected.

Gen. Howard proceeded in this strain to address his attentive audience at considerable length: we only give an imperfect sketch of his remarks from memory. They were admirably conceived, and judiciously adapted to the circumstances and necessities of the case, and, we doubt not, will result in much good in disabusing the mind of the negroes of error, and giving them correct views of their real situation and duties.

Appendix B.

POSITION OF THE FREEDMEN'S BUREAU.

War Department: Bureau of Refugees, Freedmen, and Abandoned Lands, Washington, D. C., May 19, 1865.

CIRCULAR No. 2.

By the appointment of the President, I assume charge of the "Bureau of Refugees, Freedmen, and Abandoned Lands."

I. Commissioners will be at once appointed for the different insurrectionary States. To them will be intrusted the supervision of abandoned lands, and the control of all subjects relating to refugees and freedmen in their respective districts. All agents in the field, however appointed, are requested to report to them the condition of their work. Refugees and freedmen not already provided for will inform them of their wants. All applications for relief will be referred to them or their agents by post and district commanders.

II. But it is not the intention of Government that this Bureau shall supersede the various benevolent organizations in the work of administering relief. This must still be afforded by the benevolence of the people through their voluntary societies, no Government appropriations having been made for this purpose. The various commissioners will look to the associations laboring in their respective districts to provide as heretofore for the want of these destitute people. I invite, therefore, the continuance and co-operation of such societies. I trust they will still be generously supported by the people, and I request them to send me their names, lists of their principal officers, and a brief statement of their present work.

III. The demands for labor are sufficient to afford employment to nearly, if not quite, all the able-bodied refugees and freedmen. It will be the object of all Commissioners to introduce practicable systems of compensating labor; and, to this end, they will endeavor to remove the prejudices of their late masters unwilling to employ their former servants; to correct the false impressions sometimes entertained by the freedmen, that they can labor without labor; and to overcome that false pride which renders some of the refugees more willing to be supported in idleness than to support themselves. While a generous provision should be made for the aged, infirm, and sick, the able-bodied should be encouraged, and, if necessary, compelled, to labor for their own support.

IV. The educational and moral condition of these people will not be forgotten. The utmost facility will be afforded to benevolent and religious organizations and State authorities in the maintenance of good schools (for refugees and freedmen) until a system of free schools can be supported by the re-organized local governments. Meanwhile, whenever schools are broken up by authorized agents of the Government, it is requested that the facts and attendant circumstances be reported to this Bureau.

Let me repeat, that in all this work it is not my purpose to supersede the benevolent agencies already engaged in it, but to systematize and facilitate them.

O. O. HOWARD, MAJOR-GENERAL.

COMMISSIONER BUREAU OF REFUGEES, FREEDMEN, AND ABANDONED LANDS.

[Official.]

*War Department: Bureau of Refugees, Freedmen, and Abandoned Lands,
Washington, Dec. 7, 1865.*

MY DEAR SIR: Your Letter enclosing the circular came duly, but in the press of business (in getting my Report ready for Congress) I have to forego for a few days the privilege of attending to private or semi-official correspondence.

I do not think I could give any new suggestions. Your printed circulars seem to embrace the object of the Freedmen's Aid Societies, but I am exceedingly glad to see the Episcopal Church come out so earnestly in favor of this work. God speed! say I. I send you, with this, copies of circulars issued from this office; and I shall always be happy to do anything in my power, consistent with my orders, to aid you.

Very truly yours,

O. O. HOWARD, MAJOR-GENERAL.

REV. DR. F. WHARTON, Brookline, Mass.

The introduction of this report elicited an interesting discussion, at the close of which it was

“Resolved, That, in consideration of the interest and importance of the subject presented in this report, Congress postpone action upon it until its next meeting, commending in the meantime the temporal and religious interests of our colored population to the benevolence and wisdom of the Diocese.”

Of the subsequent proceedings, the editor of the “Intelligencer” thus speaks:—

“The report elicited considerable debate; not opposition, however. The question discussed was simply referred to present action. A large majority of the Council would have voted for its immediate adoption, had it not been for the Bishop, who took occasion to indorse the report in very decided terms, expressed the opinion that a postponement till next Council would be the safest course.”

And subsequently:—

“It seems to us no one can carefully examine the details of the report and be offended. But, be that as it may, it embodies our sentiments, and we shall teach them not only in our sphere as a Parish Priest, but as a Church editor. Their worth is more apparent every day.

“Why should any one be offended because some plan is devising for the negro's elevation? To elevate him is to bless ourselves, protect society, develop our resources, and save our Southern heritage from becoming a desolation.”

“It is singularly true that those who shirked service, never gave blood nor treasure to the cause of the South, and not infrequently the most rampant resistants with their tongues to the authority of the United States. The same holds good in no small degree in regard to the negro. Those who never owned a slave, or whose possession of the negro has been a recent thing, are generally least disposed to do ought for his elevation now. So far as we are concerned, we have been a slaveowner all our life, as all our fathers were. We feel a special privilege the more in writing all we can, in doing all we can, and in saying all we can, to educate the negro's mind and heart. We are well assured on this depends his all, and to no small degree the future well-being of the Southern white man for a generation to come!”

*War Department: Bureau of Refugees, Freedmen, and Abandoned Lands,
Washington, October 9, 1865.*

MY DEAR SIR,—I have just received your kind letter, and hasten to reply. By judicious effort, very much may be done in the way of education in the South. The want of money, the peculiar habits of a lifetime, and the prejudices necessarily existing, render the Southern communities for the most part unprepared to educate the poor, both white and black.

Education underlies every hope of success for the freedman. This education must, of course, extend rather to the practical arts than to theoretical knowledge. Every thing depends on the youth and the children being thoroughly instructed in every industrial pursuit. Through education, embracing moral and religious training, the fearful prejudice and hostility against the blacks can be overcome. They themselves will be able to demand and receive both privileges and rights that we now have difficulty to guarantee. Therefore, I earnestly entreat benevolent associations to leave no stone unturned to give them the opportunities for gaining knowledge.

I would enjoy being with you at your meeting in Philadelphia, but my orders carry me in the other direction. I would do everything you possibly can for the elevation of the freedmen. My impression is that hundreds, and perhaps thousands, of Southern people would be ready to aid you if they were approached in the right way. They know their necessities; and, as in Louisiana, a large number of native teachers will work for wages. I am often asked what I can do in the way of aid. My answer is, "Not much." I must turn to the societies now, and ask them what they can do to aid me? What are the people willing to do to secure the blessings almost within our grasp,—the blessings of substantial freedom and enduring peace? Whether in a moral or political point of view, I believe every thinking man is ready to admit that we will stand or fall as a nation according as we adhere to principle,—according to our fidelity to the trusts evidently committed to us.

Very truly yours,

O. O. HOWARD, Major-General.

Appendix C.

SOUTHERN MEN AS CO-WORKERS.

North Carolina Council and the Freedmen.

On the 15th day of Sept., the third day of the session,

"The Committee to whom was referred that part of the Bishop's address relating to the present condition and religious culture of the colored population, submitted, through its chairman, Rev. George M. Everhart, the following report:—

"WHEREAS, by the changed relation existing between the white and black races, a new, and, to some extent, untried condition of things obtains; and as this revolution in society necessarily tends to create an alienation amounting at least to indifference on the part of the former owners of slaves, and distrust and suspicion on the part of the freedmen towards their former masters; and as the religious education of the freedmen has been thereby already greatly hindered, and in some cases defeated; and as the present civil *status* of the freedmen, notwithstanding these things, for many reasons seems clearly providential, and should be accepted by us as such, therefore,

Resolved, That the Church in this Diocese address herself, with all the energy and wisdom at her command, to reduce this confusion to order, and to elevate the colored race as fast as it may come within her sphere of action, in order to accomplish this end, be it further

Resolved, 1st, That this Council commend the people of color to the continued and unabated forbearance, kindness, and good will of the white population of this Diocese.

Resolved, 2d, That in view of the radical changes wrought in the colored man's political, and, to a large degree, social condition, it is advisable that there should be radical changes also brought about in his religious and ecclesiastical relations; that his former and subordinate place in the Sunday school, in the congregation, and at the communion will not answer; that to reach him with the teachings and blessings of the Church it is the sense of this Council that separate houses of worship should be provided as soon as practicable (the white people in this Diocese being the colored); that colored vestries should be appointed, with white wardens to direct and afford counsel; that there should be separate Sunday-schools and separate congregations; that colored superintendents and trustees should be secured and appointed when practicable, or at least should be chosen as assistants to head trustees or superintendents; that all colored congregations, when competent to form a parish, should have power, through their vestries, of electing their own pastors, and that the pastors may be either white or colored clergymen, and, when colored, with relations to this Council to be determined hereafter.

Resolved, 3d, That the attention of the clergy of this Diocese be directed to the importance of at once seeking out suitable colored men for catechists and Sunday-school teachers, and to give them, as far as possible, personal instructions to fit them for these posts.

Resolved, 4th, That this Council extend an invitation to colored clergymen of the Church to come among their own people in this Diocese, and labor in their sphere with us, in building up the kingdom of Christ.

Resolved, 5th, That this Council recommend steps to be taken, as soon as practicable, for the education of colored young men for the ministry of the Church to their own people in our midst.

Resolved, 6th, That, whenever it is practicable, each parish should make provision for the mental training of the colored children, in such a manner and to such a degree as the condition of affairs may justify, and by every other legitimate means to impress upon the freedman's mind the sincere interest felt in, and cherished for, him by the Church.

The total change in our political and domestic relations, as regards the colored man, and the rapid and almost universal deterioration in his moral condition since his emancipation from slavery, demand, as it appears to your committee, bold, decisive, and definite action in his behalf. In elevating his character, we shall make him more useful and competent in his sphere, and discharge thereby more perfectly our religious obligations to his race. Moreover, your Committee is of the opinion that the path pointed out is the most direct way of carrying to the colored man the blessings of our holy Christianity, through the instrumentalities of the Church; and, as we believe the Church to be Apostolic and Catholic, we feel bound to do all within our power to convey its holy teachings as rapidly and potently as possible to every soul committed to our care, whether its casket be Anglican or African.

Deeply impressed with the great importance of this matter, we respectfully submit the above report for your consideration.

G. M. EVERHART, *Chairman*.
ALBERT SMEDS.
R. P. BURTON.

SUPPLIES FOR THE FREEDMEN.

As frequent communications are received by the Secretary, inquiring what kind of supplies are needed for the Freedmen, it has been thought best to answer such inquiries briefly by circular.

1. Cast-off clothing, for old and young of both sexes, including hats, caps, shoes, socks, and in fine, outer and under garments of every description; also, bedquilts, blankets, sheets, &c.

2. New clothing and bedding. The material should be plain but substantial. Garments for women and children especially may be made of gray and blue flannels such as have been used for soldier's shirts, denims, and heavy unbleached cotton.

3. Material for clothing and bedding, and all things required in the manufacture of the same, such as needles, thread, buttons, hooks and eyes, knitting needles, yarn, scissors, &c.

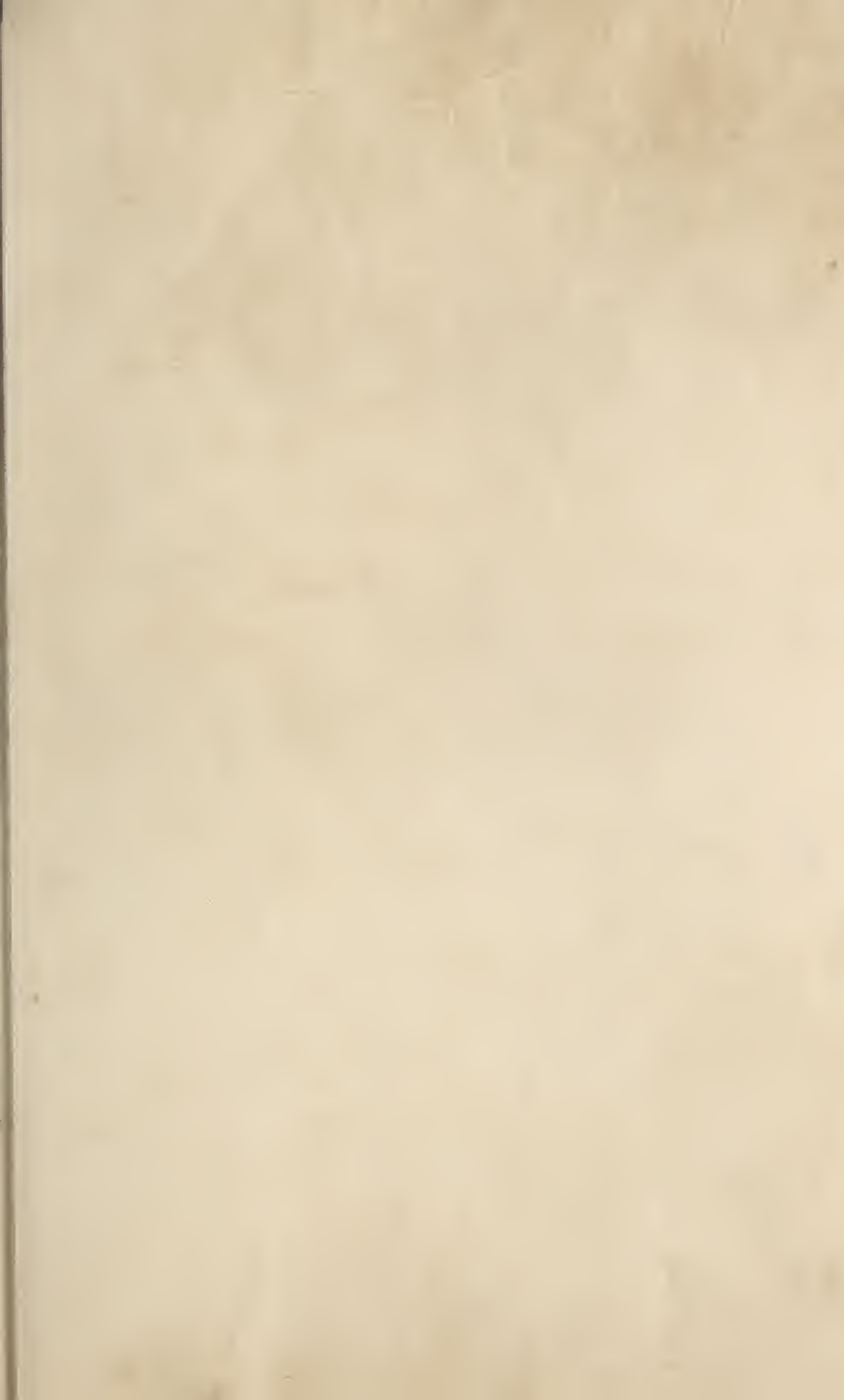
4. Slates and pencils, school books, old Sunday school books, and books for general reading.

The barrel or box (the former is preferable), used for packing, should be numbered and forwarded to the Rev. J. BRINTON SMITH, D. D., 10 Bible House, New York. A list of articles sent, as well as the number of the barrel or box containing them, should be enclosed in a letter, to the same address.

IT IS EARNESTLY RECOMMENDED TO CLERGYMEN TO SEND AN EXPRESS WAGON THROUGH THEIR PARISHES TO COLLECT CAST-OFF CLOTHING TO BE DISTRIBUTED THROUGH THIS AGENCY.

 NOTICE TO CORRESPONDENTS.

ALL ENQUIRIES AS TO SUPPLIES, AND ALL APPLICATIONS FOR POSTS AS TEACHERS, ARE HEREAFTER TO BE MADE TO THE REV. J. BRINTON SMITH, D.D., 10 BIBLE HOUSE, N. Y.



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